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THE BIBLE MANUAL:

A HAND-BOOK, HISTORICAL AND BIOGRAPHICAL,

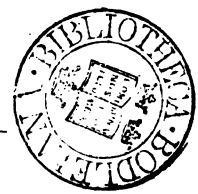
OF THE

LEADING FACTS OF THE BIBLE.

With an Epitome of Ancient History.

BY

JOHN LOCKHART, LL.D.



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PREFACE.

MANY able works are already in the hands of the public, conveying in a condensed form, in words of man's device, the general literal import of the Sacred Record; but the compiler of the contents of these sheets is convinced that there is a peculiar and supreme fitness in the unmodified phraseology of Holy Writ for imbuing the minds of the young with the first principles of religious knowledge: and hence this attempt, not only to reduce the labour both of teacher and pupil to a minimum, but also, at the same time, to preserve the aroma of our time-hallowed vernacular version of the Scriptures by a series of questions such as at once to elicit in reply the leading *facts* of the Bible in orderly sequence, and also so framed as to admit of being answered, as nearly as possible—in all matters involving doctrine, at least—in the theopneustic words of the Scriptures themselves;—all of which, *given* by inspiration of God, and *spoken* by holy men of old, without any admixture of the will of man, but simply as they were moved

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thereto by the Holy Ghost, ought ever, therefore, in their integrity, to be looked upon with profound and inviolable regard (Rev. xxii. 18, 19).

The fact universally felt and acknowledged, namely, that the contents of the class-books which we were in the habit of conning over in the course of our school curriculum are not only remembered with affection, but continue fresh in our recollection to the end of our lives, suggested to the compiler of this volume, many years ago, the desirableness of having a compact and comprehensive *Scripture* Class-Book, such as might easily be read through in the course of a year, without interfering, in any considerable degree, with other urgent school duties;—and detached portions of this *essay*, in manuscript, having been found highly useful to himself for the furtherance of its object, encourages the hope that it may be found equally so to the teachers of mixed schools generally; and also to the teachers of Sabbath schools, many of whom, from their youth and inexperience, will, it is presumed, be not unwilling to avail themselves of its proffered aids.

The book, though in form catechetical, is nevertheless designed to be in the main a *Reading* Manual;—only it may be remarked that an expanded narrative, either orally or in writing, of many of the *facts* of which some of the more lengthened answers are made up—with a reference to the constituent authority for details—will be found a useful exercise to those for whose benefit it

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is more especially designed. But further than this it is deemed superfluous to offer any suggestion as to its use, inasmuch as a glance at the Table of Contents, together with the simultaneous perusal of almost any one of the sections of which the volume consists, will sufficiently indicate its method and drift, which—it is believed, moreover—do not conflict materially with those of any other existing publication. The brief historical notice of the four great empires of antiquity, which is subjoined to the *scriptural* text, will, it is hoped, be found sufficient to enable the pupil, without reference to any other work, to see clearly the *place* which the Facts of the Bible occupy in the history of the ancient world.

J. L.

NOTE.

In this compilation—besides the Bible itself—free but considerate use has been made of Godwin's Moses and Aaron; Josephus, Jennings, and Jahn's Jewish Antiquities; Outram, Sykes, and Kurtz on Sacrifice; Kurtz on the Old Covenant; Calvin, Pool, Keil and Delitzsch, and Kalisch's Commentaries on the Pentateuch; Fairbairn on Prophecy; Newman's Hebrew Monarchy; Milman's History of the Jews; Alford's Greek Testament; Tate's Paley's Horæ Paulinæ; Stanley's Jewish Church; Smith, Kitto, and Calmet's Bible Dictionaries; Ramsay's Roman and Smith's Greek and Roman Antiquities; the Penny Cyclopædia; and Smith's Dictionaries of Geography, Biography, and Mythology.

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THE BIBLE MANUAL.

THE BIBLE.

WHAT do you understand by the word *Bible? The* Book. *And why is* it—the Bible—*so named?* Because it is pre-eminently the book of books—the most important of all books.* *Teaching authoritatively?* What man is to believe concerning God, and what duty God requires of man. *Being wholly given by?* Inspiration of God. *And profitable for?* Doctrine, reproof, correction, and instruction in righteousness (2 Tim. iii.). *Bringing home to every humble, teachable, and unprejudiced mind, irresistible evidence of its being, in very truth, the* God-breathed *Word, from its being like its Author?* Living and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and from its being a discerner of the thoughts and intents of the heart (Heb. iv.).

* The two great divisions of the Bible are generally styled the Old and New Testaments; that is, Dispositions or Covenants;—terms originally expressive of the settled arrangement or relation between the Lord and his chosen people, but subsequently applied to the books in which the records of that relation are contained. The Holy Scriptures, or Sacred Writings, are sometimes also called the *Canon* of Scripture. The term Canon, which originally denoted a straight rod, and thence a rod used in measuring—a carpenter's rule—came, by an easy transition, to be used metaphorically for a testing rule, either in ethics, in art, or in language; and the Canon of Scripture, or the Canonical Scriptures, are the writings that have been *ruled* to be of divine authority—the authoritative standard of our faith and practice: whereas the term *Apocrypha*, a name given to certain writings that were formerly often bound up along with the Bible, and which literally signifies things concealed or hidden from view, was originally applied to such writings of the Gnostic sects as contained a record of those mysteries which were communicated only to the members of their own fraternities, and which formed a kind of *heretical*, in opposition to the *orthodox* canon; and hence *apocryphal* came to mean *un*-canonical, and is now generally equivalent to *spurious* or *forged*.

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THE PENTATEUCH.

Name the first five books of the Old Testament. Genesis, Exodus, Leviticus, Numbers, Deuteronomy. *What is the meaning of the word Genesis?* Origin, source, creation, generation, or production. *And why is the first book of the Old Testament so called?* Because it treats primarily of the creation of the *universe*. *What is the meaning of the word Exodus?* An out or forth going. *And why is the second book of the Old Testament so called?* Because it treats specially of the forth-going of the children of Israel from the land of Egypt. *Why is the third book of the Old Testament called Leviticus?* Because it treats chiefly of the Levitical or ceremonial law. *Why is the fourth book of the Old Testament called Numbers?* Because its initial chapters treat of the numbering and marshalling of the tribes of Israel. *What is the meaning of the word Deuteronomy?* Second Law. *And why is the fifth book of the Old Testament so called?* Because it contains a rehearsal or recapitulation of the Law. *And what is the name generally given to these first five books of the Old Testament collectively?* The five books of Moses, or the Pentateuch. *And why are they called the five books of Moses?* Because Moses was the instrument employed by the Almighty in committing them to writing. *The word Pentateuch means simply?* The five-fold book or volume. (Gen., Ex., Lev., Num., Deut.)

FROM THE CREATION TO THE FALL.

GEN. i.–iii.

The Work of Creation.—*Who created all things?* God: in the beginning, God by his word created the heavens and the earth, and all the host of them. *What is the scriptural account of the original condition of the primeval earth?* That it was without form, and void; that darkness was upon the face of the deep; and that the Spirit of God moved upon the face of the waters. *How do the Scriptures describe that gradual process by which the* chaotic *earth was brought into orderly arrangement, rendered fertile, and peopled with the various races of living beings?* As God's work of six days. *What did God create on the first day?* Light. *On the second?* The firmament or expanse, which divided the waters that were under from the waters that were above the firmament. *What was the work of the third day?* The waters gathered together were called seas, and God caused the dry land, which now appeared and was called

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Earth, to bring forth grass, herbs, and trees. *What did God create on the fourth day?* The sun, moon, and stars. *What did God create on the fifth day?* Fishes and fowls. *And what was created on the sixth day?* Cattle and creeping things; and last of all man was created.

Man's Original Dignity.—*In the previous successive steps or stages of the divine work of creation, everything was accomplished by the simple* fiat *of the Almighty; but when man was to be created, God said?* Let us make man in our image, after our likeness. *And so God did create man?* In his own image; in the image of God created he him; male and female created he them. *Of what did the Lord God form man?* Of the dust of the ground. *And breathed into his nostrils the breath of life, and man became?* A living soul. *And when the Lord God had caused a deep sleep to fall upon Adam?* He took one of his ribs, and having closed up the flesh instead thereof, he built it into a woman, and presented her to the man. *Whereupon the man said?* This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. *And* therefore, *it is added, shall a man leave?* His father and his mother, and shall cleave unto his wife, and they twain shall be one flesh. *And in evidence of their perfect innocence, it is said?* They were both naked—the man and his wife—and were not ashamed. *Man's jurisdiction over the inferior animals was, at the same time, assigned to him in these terms?* Have dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth. *And in regard to man's sustenance God said?* Every herb bearing seed, and every tree in which is the fruit of a tree yielding seed, shall be to you for meat. *The satisfaction with which the Creator looked upon his divine work as it proceeded, is indicated by the frequently repeated expression?* God saw that it was good. *But when at last he dwelt with holy complacency upon the finished whole, it is said that?* God saw *every* thing that he had made, and behold it was *very* good. *What did God do on the seventh day?* He rested, and blessed the seventh day and sanctified it, because that in it he had rested from all his work, which he had created and made.*

The Garden of Eden.—*And where did God put the* man *whom he had thus formed—an image and likeness of himself?* In a gar-

* The divine institution of the Sabbath, like that of marriage, thus dates from before the *Fall;* and no sins are more frequently and pointedly condemned in the Bible than such as profane the sanctity of the Sabbath, or tend to violate or impair the sacredness of the marriage relation.

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den which he had planted eastward in Eden. *For what purpose?* To dress it and to keep it. *What two remarkable trees grew in the midst of the garden of Eden?* The tree of life, and the tree of the knowledge of good and evil. *What did the Lord say to man of the trees of the garden* generally? Of every tree of the garden thou mayest freely eat. *But of the tree of the knowledge of good and evil?* Thou shalt not eat of *it;* for in the day that thou eatest thereof, thou shalt surely die. *And the Lord brought to the man, or Adam, every beast of the field, and every fowl of the air, in order to see?* What he would call them. *And whatever he called every living creature?* That was the name thereof.

The Subtlety of the Serpent.—*Now the serpent, more subtle than any beast of the field which the Lord God had made, said to the woman?* Yea, hath God said, Ye shall not eat of every tree of the garden. *And when the woman answered that, in regard to the fruit of the tree of the knowledge of good and evil, the Lord had said, Ye shall not eat of* it, *neither shall ye touch it, lest ye die, the serpent said?* Ye shall not surely die; for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise—that is, calculated at once to gratify the lust of the flesh, the lust of the eyes, and the pride of life?* She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. *And the eyes of them both were opened, and?* They then knew that they were naked; and they sewed fig leaves together, and made themselves aprons (or girdles); and hid themselves from the presence of the Lord God amongst the trees of the garden. *This first sin—the eating of the forbidden fruit of the tree of the knowledge of good and evil—is what is generally termed?* The *Fall.*

The Result of the Fall.—*And when the Lord God thereafter called unto Adam and said, Where art thou—what did he answer?* I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. *Whereupon the Lord said?* Who told thee that thou wast naked—hast thou eaten of the tree whereof I commanded thee that thou shouldest *not* eat. *To which the man answered?* The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. *And when the Lord God said to the woman, What is this that thou hast done—the woman answered?* The serpent beguiled me, and I did eat. *And thereupon the Lord God said unto the serpent?* Because thou hast done this thing, thou art cursed above all cattle,

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and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *And unto the woman he said?* In sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee. *And unto Adam he said?* Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. *And Adam called his wife's name Eve, because?* She was the mother of all living. *And unto Adam and to his wife the Lord God made?* Coats of skins, and clothed them. *Was man allowed to remain in the garden of Eden after the Fall?* No; the Lord God drove him forth thence to till the ground whence he was taken. *And to prevent his return thither?* Placed at the east of the garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life. (Gen. i.-iii.; John i.; 1 Cor. viii.; Col. i.; Heb. i.; 1 John ii.)

FROM THE FALL TO THE FLOOD.

Man's Degeneracy.—*Did man continue to degenerate after the Fall?* Yes; Cain, Adam's first-born son (a tiller of the ground), rose up against his brother Abel (a keeper of sheep), and slew him; and, with the exception of Enoch* (the *seventh* from Adam, of the line of Seth, Adam's third son, whom God *appointed* to Eve instead of Abel, whom Cain slew) and Noah (the son of Lamech, or Lemech, the son of Methuselah, the son of Enoch)—also of the line of Seth, who *walked* with God, and the former of whom God took to himself—the whole earth became corrupt and filled with violence: and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

The Flood.—*In consequence of which the Lord sent?* A flood of waters upon the earth. *Which destroyed the whole*

* The name, too, of Cain's son, and also of a city which he built (and named after him) in the land of Nod, on the east of Eden, whither he withdrew when he went out from the presence of the Lord (Gen. iv.).

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human race at that time existing, with the exception of? Noah, who is further described as a just man, perfect in his generation, and a preacher of righteousness; who, along with his sons, Shem, Ham, and Japheth, and their wives, were saved by means of an ark made of gopher-wood, consisting of lower, second, and third stories, and pitched within and without, according to the command of the Lord. *And together with them also were saved?* Pairs * of all the animals that could not live in water; which, with their requisite sustenance, Noah, by divine command, took into the ark along with him.

Antediluvian Facts.—*Other notable recorded occurrences of the antediluvian period?* The differently-accepted offerings of Cain and Abel; the origin of polygamy, of nomad life, of music, and of the useful arts, in the family of (another) Lamech (or Lemech, the fifth in lineal descent from Cain); and the great age to which men lived in those days, Methuselah reaching the age of nine hundred and sixty-nine years. *Were there men distinguished for their strength and stature in those days, as well as for their longevity?* Yes; there were giants (*Nephilim*) in the earth in those days—mighty men of old, men of renown. *Sprung from the union of?* A race called the sons of God (the descendants, probably, of Seth), who took to themselves wives of the daughters of men (the descendants, probably, of Cain).

The Manner of the Flood.—*In what* manner *was the flood brought upon the earth?* The fountains of the great deep were broken up, and the windows of heaven were opened, and it rained upon the earth forty days and forty nights. *So that?* All the high hills and mountains under the whole heaven were covered, the waters prevailing fifteen cubits upward. *How long did the waters prevail upon the earth?* A hundred and fifty days. *And after that?* God caused a wind to pass over the earth, and the waters assuaged. *And the ark rested in the seventh month on?* The mountains of Ararat. *And three months thereafter—that is, on the first day of the tenth month?* The tops of the mountains were seen. *And what, forty days later, did Noah do in order to ascertain whether the waters had abated from off the face of the ground?* He opened the window in the top of the ark, and sent forth a raven, which went forth to and fro until the waters were dried up from off the earth; also he sent forth a dove three several times, at intervals of seven days, which returned the

* Of the clean and of fowls by sevens, and of the unclean by two; for even thus early the distinction between clean and unclean, it appears, was generally recognized.

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first time as he had sent her forth; the second time she returned to him in the evening with an olive leaf in her mouth; and the third time she returned not again unto him any more. *And Noah, now knowing that the waters had abated, removed the covering of the ark, and looked, and behold?* The face of the ground was dry. *And when Noah, a year and ten days after the Lord had* shut him in, *came forth from the ark as he had entered it, at the command of the Almighty, what did he forthwith do?* He built an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt-offerings thereon. *The Lord's acceptance of which is indicated by the statement that?* He smelled a sweet savour, or savour of rest. *And of what did the Lord say that the bow in the clouds was thenceforth to be the token?* Of the Lord's covenant with Noah, that he would not cut off any more all flesh by the waters of a flood. *But that while the earth remained?* Seed-time and harvest, cold and heat, summer and winter, day and night, would not cease. (Gen. iv.–viii.; Heb. xi.; Jude.)

FROM THE FLOOD TO THE CALL OF ABRAHAM.

Immediately after the Flood, as a further provision for the support *of human life, the grant of animal food, with the exception of the blood thereof, was made to man in these words?* Every moving thing that liveth, even as the green herb, shall be meat for you. *And with a view to the further* protection *and* security *of human life, the crime of murder was thus denounced?* Whoso sheddeth man's blood, by man shall his blood be shed. *And in the ages immediately following, the most notable recorded events were?* Noah's becoming a husbandman and planting a vineyard, and the repeopling of the earth by his descendants; Nimrod's becoming a mighty hunter before the Lord; the division of the earth in the time of Peleg (the son of Eber, and great-grandson of Shem); and the whole earth being in those days of one language and of one speech, till the children of men, journeying from the east, settled down in the plain of Shinar, where, with brick and with slime, they set about building a tower whose top might reach unto heaven, whereupon the Lord confounded their language, that they might not understand one another's speech, and scattered them abroad from thence upon the face of all the earth.

Job—His Character and Trials.—*The only man, in those degenerate times of wickedness and violence, the particulars of whose*

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life have been recorded for our instruction, is? Job.* *Where did Job dwell?* In the land of Uz. *What was* his *character?* He was a man perfect and upright, fearing God and eschewing evil. *And as to his original worldly condition?* He was the greatest of all the men of the East. *And when Satan, by divine permission, had inflicted upon him a series of heavy and rapidly succeeding domestic calamities, did he give way to repining, and charge God foolishly?* No; he arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *And when, through the persistent malice of Satan, Job was in his own person smitten from head to foot with sore boils, and was sitting amongst the ashes scraping himself with a potsherd, what did he say to his wife, who urged him to curse God and die?* Thou speakest as one of the foolish women speaketh: What! shall we receive good at the hand of God, and shall we not receive evil.

Job's Comforters.—*Which of Job's friends came to mourn with him and to comfort him, when they heard of all the evil that had come upon him?* Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. *Who, when they saw his squalid condition and exceeding grief?* Rent their mantles, and sprinkled dust upon their heads, and sat down on the ground beside him seven days and seven nights without speaking a word (i. ii.) *And when Job at length, overpowered by his affliction, cursing his day* (iii.), *furnished them with a pretext for breaking silence, how did they deport themselves towards him?* They each, once (iv.-xiv.) and again (xv.-xxi.), delivered to him discursive addresses, savouring much more of reproof than of comfort, based upon the unfounded assumption of the existence of an exact and uniform correlation between sin and temporal punishment (Luke xiii.), and which were variously replied to by the afflicted patriarch. *And when Job had replied at great length to a third address from Eliphaz, and also from Bildad* (xxii.-xxxi.), *what new speaker took part in the controversy?* Elihu, the son of Barachel the Buzite—a young man who, from respect to the seniority of the disputants, had been listening deferentially to the whole discussion, and who delivered a lengthened

* That Job lived in these remote times is inferred from his longevity, from his wealth being reckoned by his cattle, from his holding the office of priest in his own family, from his allusion to no other species of idolatry than the worship of the heavenly bodies, and from the entire absence throughout *the book* of any allusion to the history of the Israelites or their singular institutions.

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address (xxxii.—xxxvii.), the object of which was in some measure to arbitrate between them.

Job's Release.—*But the controversy was only at last determined by?* The Lord himself. *Who out of the whirlwind?* Reproved the patriarch for his presumptuous and unguarded utterances, by contrasting the ignorance and weakness of man with his own omniscience and almighty power (xxxviii.—xli.). *Whereupon Job answered the Lord, and said?* Behold, I am vile; what shall I answer thee—I know that thou canst do everything, and that no thought can be withholden from thee. I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. *And Job's three friends, who had incurred the Lord's displeasure by their unseasonable speeches, having by divine command offered up seven bullocks and seven rams for a burnt-offering, Job prayed for them; and the Lord not only accepted the intercession of his servant in their behalf, but also?* Released Job himself from his *captivity*, and gave to him twice as much as he had before. *And Job lived after this?* An hundred and forty years; and saw his sons, and his sons' sons, even four generations. (Gen. ix.–xi.; Job, throughout; Ezek. xiv.; James v.)

ABRAHAM, ISAAC, JACOB, JOSEPH.

GEN. xi.–l.

The Patriarchs.—*The book of Genesis, from the close of the eleventh chapter and onwards, narrates?* The history of Abraham the Friend of God, the Father of the Faithful, and the Founder of the Jewish nation; of Isaac, his son; of Jacob, his grandson; and of Joseph, his *great*-grandson, who was sold by his brethren, and carried a slave into Egypt; but to whom God gave favour and wisdom in the sight of Pharaoh, who made him lord of his house and ruler of all his substance; to bind his princes at his pleasure, and to teach his senators wisdom. (2 Chron. xx.; Ps. cv.; Isa. xli.; Acts vii.; Rom. iv.; James ii.)

Abraham.—*The principal occurrences in the life of Abraham (originally called Abram)?* His migration, in obedience to the divine dictate, from Ur of the Chaldees, his native country, in company with Terah his father, Sarah his wife (originally called Sarai), and Lot his brother(Haran)'s son—first, to Haran (Charran) in Mesopotamia, and thence, after the death of Terah, when he was now seventy-five years old, into the land of Canaan,

His migration.

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which the Lord told him would be given to his posterity for a possession: his going down thence during the prevalence of a famine to the land of Egypt, and his equivocation *there*, and rebuke from Pharaoh in reference to Sarai his wife: his return to the land of Canaan, and separation from Lot, who went and dwelt in the plain of the (lower) Jordan, at that time well watered everywhere, even as the garden of the Lord, he himself taking up his abode in the plain of Mamre near Hebron, at that time called Arba: his subsequent rescue of his *brother* Lot, his goods, his women, and his people, that had been carried off by Chedorlaomer, king of Elam, who, with his allies, had vanquished, slain, and plundered the king of Sodom and *his* allies (who had been for twelve years tributary to him) in the vale of Siddim, but whom Abram, with his trained servants, three hundred and eighteen in number, pursued unto Dan, and, in a night attack, smote all the way to Hobah, which is on the *left hand* * of Damascus; and his interview, on his return, with Melchizedek, the priest of the Most High God, to whom he gave tithes of the spoil :† the birth of his son Ishmael by Hagar, his wife's handmaid, when he was eighty-six years old: his name, when he was ninety-nine years old, changed by the Lord himself from Abram to Abraham, and the rite of circumcision (an indispensable condition thenceforth of Hebrew nationality and citizenship) instituted in his family; and his wife's name also changed from Sarai to Sarah, with a promise that she would yet be a mother of nations, and that kings of people would spring from her: his entertaining three angels: his intercession for Sodom, which, notwithstanding, because ten righteous could not be found in it, pursuant to the Lord's purpose, which he had not hidden from Abraham, was destroyed, along with the other cities of the plain, by fire and brimstone rained upon them from heaven, Lot only and his wife and his two daughters

His separation from Lot.

Birth of Ishmael.

Circumcision.

Destruction of Sodom.

* That is, to the north of Damascus; for it is to be observed that when the Hebrews indicated the *cardinal points* by a reference to the position of the body, they always supposed the face to be towards the east: thus, too, when it is said (Gen. xvi.) that Ishmael would dwell in the presence (or face) of all his brethren, the meaning is, that he would dwell to the east of the kindred tribes sprung from his father Abraham; and it is with reference to this position of the body, too, that the Mediterranean is spoken of as the Hinder Sea (Zech. xiv.)

† Evidence that the knowledge of the true God was not, in those times, entirely confined to the family of Abraham; and also that tithes, as a payment for the maintenance of his servants, here apparently an established usage and recognized obligation, are of much higher antiquity than the Levitical legislation.

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escaping the overthrow; and even his wife, looking *back*, contrary to the express prohibition of the two angels who led them forth, becoming a pillar of salt: his temporary sojourn amongst the Philistines in Gerar, where, as in Egypt, he again equivocated with reference to Sarah his wife, for which he was most deservedly rebuked by Abimelech, king of Gerar: the birth of his son Isaac when he was a hundred years old and Sarah only ten years younger; and his reluctantly thereafter sending away Hagar and Ishmael, at the instigation of Sarah, who insisted on the extrusion of the bondwoman and her son: his solicited covenant with Abimelech at Beersheba, after having reproved him for a well of water that his servants had violently taken away: the crowning trial of his faith when commanded by the Lord to offer up his son Isaac for a burnt-offering: the death of Sarah (when one hundred and twenty-seven years old), whom he buried in the cave of Machpelah, which he had purchased from Ephron the Hittite: his strict injunction to the steward of his house to go and procure a wife for his son Isaac from among his kindred in Mesopotamia, and not of the daughters of the Canaanites amongst whom he dwelt: his subsequent marriage with Keturah, by whom he had six sons: his death when one hundred and seventy-five years old; and his burial in the cave of Machpelah, beside Sarah his wife, by his sons Isaac and Ishmael.

Birth of Isaac.

Crowning trial of Abraham's faith.

On what grounds was Abraham called the Friend of God and the Father of the Faithful? From his habitual reverential piety: from numerous instances of direct divine condescension in his favour: from the Lord's promising to him that his progeny would be as countless as the stars of heaven and as the sand on the sea-shore, when as yet he had no child; that they would yet possess the land of Canaan, when as yet he himself had no inheritance in it, not so much as a spot to set his foot on; and that in his seed all nations of the earth would be blessed—promises which were reiterated and confirmed both to Isaac his son and to Jacob his grandson: and from his being strong in faith, not staggering at the promise of God through unbelief; but being fully persuaded that what he had promised he was able also to perform, to raising up even from the dead: which undoubting, confiding belief of his was accounted to him for righteousness. *And of ours also will be imputed to us if?* We believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and who was raised again for our justification. (Gen. xi.–xxv.; Neh. ix.; Ps. cv.; Isa. li.; Acts iii., vii.; Rom. iv.; Gal. iii.; Heb. vii., xi.; James ii.)

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Isaac.—*The most remarkable recorded occurrences in the history of Isaac?* His birth being *fore*told as the child of the covenant by the mouth of the Almighty himself: his being born in Gerar, the country of the Philistines, during Abraham's temporary sojourn there after the destruction of Sodom: his being the intended and unresisting victim of his father's Heaven-commended and crowning act of sacrificial faith: his being married, when forty years of age, to Rebekah, the daughter of his cousin Bethuel, the Syrian, after a negotiation with her family of remarkable interest: his being made sole heir of his father's large possessions: the birth of his twin sons Esau and Jacob when he was sixty years of age: his removal during the prevalence of a famine from his residence at Lahai-roi—the well of Hagar's relief—to Gerar in the country of the Philistines; where, like his father in similar circumstances, he subjected himself to a rebuke from the Philistine king; but where, notwithstanding the persistent attempts of the Philistine herdmen to deprive him of water, he, blessed of God, prospered exceedingly: his removal thence to Beersheba, where he built an altar, and called upon the name of the Lord, and whither Abimelech came to him from Gerar, and made a covenant with him, even as a former Abimelech had done with his father Abraham, and under the impulse of a similar motive, viz., because he saw certainly that the Lord was with him, and that he was now the Blessed of the Lord: his sending Esau his elder son, when he was now himself old, and his eyes dim that he could not see, to procure some venison to make savoury meat for him such as he loved; which led, through the craft of Rebekah, to his bestowing unwittingly, and contrary to his intention, but in fulfilment of the divine prediction, his chief blessing upon his younger son Jacob: his sending Jacob to Padan-aram, to take a wife thence of the daughters of Laban, his mother's brother: his being visited in his extreme old age, whilst residing in Mamre, by his son Jacob, who had now returned from Padan-aram: his death at the age of one hundred and eighty years, and his burial beside Rebekah his wife, in the cave of Machpelah, by his sons Esau and Jacob. (Gen. xvii., xviii., xxi., xxii., xxiv.–xxviii., xxxv., Rom. ix.)

His birth.

His marriage.

The birth of Esau and Jacob.

Rebekah's craft.

Jacob.—*The principal occurrences in the life of Jacob, (and incidentally also of his brother Esau)?* His being the younger of the twin sons of Isaac and Rebekah, of whom it was divinely foretold that the elder would serve the younger: his being, as he grew up, a plain man, dwelling in tents;

His birth.

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whereas Esau his brother was a cunning hunter, a man of the field: his being the beloved son of his mother, whereas Esau was the favourite of his father: his buying the birthright of his brother Esau from him for a mess of red pottage, whence Esau's name was also called Edom (that is, *Red*): his fraudulently obtaining, in the disguise of Esau, by the subtle device and co-operation of his mother, his father's chief blessing; which so enraged Esau, that he said in his heart that he would kill him: his father's sending him to Padan-aram, to take thence a wife of the daughters of Laban, his mother's brother —partly to be beyond the reach of his brother's fury, and partly to prevent his taking a wife of the daughters of the Canaanites, as Esau *had* done, to the great grief of Isaac and Rebekah; although he afterwards, to please his father, married Mahalath, the daughter of Ishmael: his vision, during his sleep, at Beth-el (formerly called Luz), on his way to Padan-aram, of a ladder reaching from earth to heaven, and the angels of God ascending and descending on it: his coming into the land of the people of the East, and his falling in there, at the *well** of Haran, with Rachel, the daughter of his uncle Laban: his serving Laban seven years for his daughter Leah, and other seven years for her sister Rachel: his exceeding prosperity in the land notwithstanding Laban's selfish conduct towards him: his stealthy, although divinely-admonished, departure from Padan-aram, on his way homeward, with all that belonged to him; Laban's hot pursuit, and coming up with him, after a seven days' journey, in Mount Gilead, and making a covenant with him there: his meeting with the angels of God—God's host—at Mahanaim, whence he sent messengers into the land of Seir, in order to ascertain the sentiments of his brother Esau towards him: his wrestling with an angel at the ford Jabbok, and his name changed from Jacob to Israel: his unexpectedly friendly and fraternal interview with Esau, who, when he heard of his approach, had come all the way from Seir to meet him: his journeying to Succoth after Esau left him, and thence to Shalem, a city of the Shechemites, towards whom his sons Simeon and Levi behaved with a perfidy and with a cruelty that gave their father great concern: his going up thence, divinely directed, to Beth-el,

His buying Esau's birthright, and obtaining his father's chief blessing.

His going to Padan-aram.

His vision at Beth-el.

His marriage with Leah and Rachel.

His wrestling with an angel.

* See also the parallel incidents narrated in Gen. xxiv. and Exod. ii.

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where Deborah, the nurse of Rebekah, died, and thence to Ephrath, near which Rachel died; and after another halt, proceeding to Hebron to visit his father Isaac, who was at that time dwelling in Mamre: his distress thereafter at the supposed death of his favourite son Joseph: his sending his sons into Egypt, once and again, in the time of a grievous famine, to buy corn: his joy on being assured, on their return thence the second time, that his son Joseph was still alive: his going down to Egypt himself thereafter—a Syrian ready to perish—with all his household, where he spent the last seventeen years of his life, and where, after blessing his sons, he died at the age of one hundred and forty-seven years: his being embalmed, and after a mourning of seventy days for him by the Egyptians, carried up with great pomp to the land of Canaan; and after a further seven days of great and very sore lamentation for him at the threshing-floor of Atad, buried in the cave of Machpelah, where Abraham and Sarah, Isaac and Rebekah, and his own wife Leah, had been buried before him. *Jacob's sons were?* Reuben, Simeon, Levi, Judah, Issachar, and Zebulun (by Leah); Dan and Naphtali (by Bilhah, Rachel's handmaid); Gad and Asher (by Zilpah, Leah's handmaid); and Joseph and Benjamin (by Rachel). *And these are generally styled?* The twelve patriarchs—the heads of the twelve tribes of Israel. (Gen. xxv., xxvii.-xxxvii., xliii., xlv.-l.; Deut. xxvi.; Ps. cv.; Hos. xii.; Obadiah; Acts vii.; Rom. ix.; Heb. xi. xii.)

Death of Rachel.

His sending his sons into Egypt.

His going himself into Egypt.

Names of his sons.

Joseph. — *The principal recorded occurrences in the life of Joseph?* His feeding the flock along with his brethren when he was seventeen years old, and bringing to his father their evil report: his father's loving him more than all his children, and making him a coat of many colours: his brethren hating him in consequence, so that they could not speak peaceably unto him: his dreaming two remarkable dreams foreshadowing his future superiority over them, the narration of which made them hate him yet the more: his being sold by his brethren, and carried a slave into Egypt, where he was sold to Potiphar, an officer of Pharaoh's, and captain of the guard: his being at first in great favour with Potiphar, for the Lord was with Joseph, and he was a prosperous man: his afterwards losing this favour through a false accusation, and being cast into prison: his acquiring the entire confidence of the keeper of the prison, who, as well as Potiphar, saw

The youth of Joseph.

His being sold into Egypt.

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that the Lord was with him, and made everything he did to prosper: his interpreting the dreams of his fellow-prisoners—Pharaoh's chief butler and chief baker—and thereafter the dreams of Pharaoh himself, which all the magicians and wise men of Egypt failed to interpret: his advising Pharaoh to look out a man discreet and wise, and set him over the land during the seven years of plenty and during the seven years of famine that he foretold would come in succession: Pharaoh's appointing Joseph himself, now thirty years old, as a man informed by the Spirit of God, to be absolute ruler of the kingdom, calling his name Zaphnath-paaneah—that is, *Revealer of Secrets*—and giving him to wife Asenath, the daughter of Poti-pherah, priest of On: his prudent administration during the seven years of plenty and during the seven years of famine that came as he had foretold; and the birth of his two sons, Manasseh and Ephraim, before the years of famine came: his brethren's coming down from Canaan to Egypt, once and again, during the famine, to buy corn, and bowing themselves before him, and his knowing them though they knew not him; and how, at length, when he could no longer refrain himself, his protracted and pent-up yearnings found gushing vent in the exclamation, I am Joseph, your brother, whom ye sold into Egypt: his sending them away home to Canaan, with waggons and provisions for the journey, to bring down the whole of his father's family to the land of Egypt: his nourishing all the souls of the house of Jacob, threescore and ten, which came down into Egypt, in the best of the land, the land of Goshen: his touching interview with his father on his death-bed: his own death at the age of one hundred and ten years; and his being embalmed and put in a coffin in Egypt, after having, in faith of the promise made to his fathers that his family and kindred would yet possess the land of Canaan, taken an oath of the children of Israel that, when the Lord visited them, as he assuredly would do, they would carry his bones up thither. *What was there especially remarkable in the manner and order of Jacob's blessing the two sons of Joseph?* He wittingly set Ephraim, who was the younger, to whom he gave the chief blessing, before Manasseh, who was the first-born. *And in the subsequent enumerations of the* twelve *tribes the names of Ephraim and Manasseh supply the places of?* Their father Joseph, and of Levi who had no inheritance among his brethren. (Gen. xxxvii., xxxix.–l.; Numb. i.; Deut. x.; Ps. cv.; Acts vii.; Heb. xi.)

His interpreting the dreams of the chief butler and of the chief baker, and of Pharaoh himself.

Made governor of Egypt.

His making himself known to his brethren.

His death.

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MOSES AND JOSHUA.

EXOD., LEV., NUMB., DEUT., JOSH.

Moses in Egypt.—*From which of the sons of Jacob was Moses descended?* From Levi. *Who was his father?* Amram. *His mother?* Jochebed. *His (elder) brother?* Aaron. *And his sister (elder than either of them)?* Miriam. *How was Moses preserved from the barbarous edict of Pharaoh, that all the male children of the Israelites, as soon as born, should be cast into the river (Nile)?* His mother, after having concealed him for three months, put him in an ark of bulrushes, daubed with slime and with pitch, and placed him in the flags by the river's brink. *And when Pharaoh's daughter, who had come down to wash herself, saw the ark amongst the flags?* She sent one of her maids to fetch it. *And when she had opened it, and saw the child?* The babe wept, and she had compassion on it. *And the child's sister, who had been on the look-out to see what would become of him, said to Pharaoh's daughter?* Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee. *And Pharaoh's daughter said to her?* Go; and she went and called the child's mother, who, when she had come, took the child, which was exceeding fair, and nursed it as the son of Pharaoh's daughter. *And after that?* Pharaoh's daughter took him, and he became her son; and was educated in all the wisdom of the Egyptians; and she called his name Moses, Because, said she, I drew him out of the water. *And when Moses, full forty years old, on a visit to his brethren, and looking on their burdens, saw an Egyptian smiting an Hebrew, what did he do?* He smote the Egyptian, and hid him in the sand. *And going out again on the following day, when he saw two of his Hebrew brethren striving together, he said to him that was in the wrong?* Wherefore smitest thou thy fellow. *But the wrong-doer thrust him away, saying?* Who made thee a prince and a judge over us—intendest thou to kill me, as thou didst the Egyptian yesterday. *And Moses, knowing from this that his act of the previous day had become known?* Fled from the face of Pharaoh who sought to slay him, and went into the land of Midian, and sat down by a well. (Exod. i., ii., vi.; Numb. xxvi.; Acts vii.)

Moses in Midian.—*And the seven daughters of Jethro (Reuel or Raguel), the priest of Midian, having come down thither to water their father's flock, when some of the neighbouring shepherds were for driving them away?* Moses stood up and helped them, and watered their flock. *Which led to his marriage with one of their*

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number—namely? Zipporah. *And when forty years were expired, when Moses was tending the flock of Jethro, his father-in-law, beside Mount Horeb, who appeared to him?* The Angel of the Lord appeared to him in a flame of fire, out of the midst of a bush, which burned with fire, but was not consumed. *And when Moses turned aside to see this great sight, what did the Lord say to him?* Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. *And what commission did the Lord give to Moses out of the midst of the bush?* To go and bring forth his people, the children of Israel, out of Egypt. *And when Moses objected his weakness and insignificance, the Lord said?* Certainly, I will be with thee; and thus shalt thou say to the children of Israel, I AM—the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob—hath sent me unto you: this is my name for ever, and this my memorial to all generations. *And when Moses answered, They will not believe me, nor hearken to my voice, what did the Lord do?* He exhibited to Moses repeated demonstrations of the miraculous power with which it was his purpose to endow him; and enjoined him to re-exhibit them, if necessary, to Pharaoh and to the Egyptians. *And when Moses, notwithstanding these marvellous condescensions, still went on objecting, saying, I am not eloquent, I am slow of speech, and of a slow tongue, the Lord said?* Who hath made man's mouth—who maketh the dumb, the deaf, the seeing, or the blind—have not I, the Lord. Aaron, thy brother, shall be thy (prophet or) spokesman; he shall be to thee instead of a mouth, and thou shalt be to him instead of God; and thou shalt take this rod in thine hand, wherewith thou shalt do signs. *And when Moses, after a friendly benediction from Jethro, at length set out on his way to Egypt, whom did he take along with him?* Zipporah, his wife, and his two sons (Gershom and Eliezer). *Himself without any further equipment than?* The rod of God in his hand. *But at a halting-place by the way, in consequence of some disagreement, the grounds of which are not explicitly recorded, Moses sent Zipporah and their two sons?* Back to his father-in-law. *Who after this met Moses on his way to Egypt?* The Lord said to Aaron, Go into the wilderness to meet Moses; and he went and met him in the mount of God, and kissed him. (Exod. iii., iv., vii., xviii.; Numb. x., xxvi.; Acts vii.)

The Lord's conference with Moses at Horeb.

His departure from Midian.

Moses' Return to Egypt, and the Accomplishment of the Exodus.—*And when Moses and Aaron arrived at the land of*

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Goshen, and gathered together the elders of the children of Israel, and intimated their commission, and did the signs in the sight of the people, how were the people affected? They believed, and bowed their heads and worshipped. *And when Moses and Aaron went to Pharaoh and said, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast to me in the wilderness, what reply did Pharaoh make?* He said, Who is the Lord, that I should obey his voice,—I know not the Lord, neither will I let Israel go. *And what did Pharaoh say to the taskmasters?* He said to them, Lay more work upon the men, and give them no more straw to make brick as heretofore, but let them go and gather straw for themselves. *And the taskmasters laid more work upon them, and hasted them, so that?* They hearkened not to Moses' report of promised deliverance for anguish of spirit and for cruel bondage. *What did Moses and Aaron do when they went to Pharaoh the second time?* Aaron cast down his rod before Pharaoh and his servants, and it became a serpent. *And the magicians of Egypt (headed by Jannes and Jambres), what did they do?* They did in like manner with their enchantments. *But Aaron's rod?* Swallowed up their rods. *Did Pharaoh* then *let the people go?* No; his heart was hardened, and he refused to let the people go. *What befell Pharaoh and the Egyptians after this?* The Lord through Moses inflicted upon them ten grievous plagues. *Enumerate these plagues.* (1.) The waters of the river were turned into blood; (2.) Frogs were brought forth from the river, which covered all the land of Egypt; (3.) The dust of the land became lice; (4.) The land was corrupted by reason of a grievous swarm of flies; (5.) The cattle of Egypt died of a grievous murrain; (6.) Boils and blains broke forth upon man and upon beast throughout all the land of Egypt; (7.) There was hail, and fire mingled with hail, which smote down everything in the field; (8.) There was a plague of locusts, such as never were before, and never will be again; (9.) There was darkness over all the land of Egypt, even darkness that might be felt; and (10.) All the first-born were slain throughout all the land of Egypt. *Were the magicians still permitted to produce counterfeit imitations of these divine miracles?* They were so in the case of the first and second plagues; but when they attempted to bring forth the appearance of lice with their enchantments, they could not, but said unto Pharaoh, This is the finger of God. *Did the obduracy of Pharaoh never appear to give way under the pressure of these multi-*

Moses and Aaron's interviews with Pharaoh.

The plagues of Egypt.

The discomfiture of the magicians.

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plied inflictions? Only whilst the pressure of calamity was upon him; for when he saw that there was respite, he hardened his heart, and sinned yet the more. *In what terms was the last plague announced to Moses?* Yet will I bring one plague more upon Pharaoh and upon Egypt, and after *that* he shall surely thrust you out hence altogether. *What ordinance was instituted on that occasion?* The Feast of the Passover.* *The enjoined ceremonial of which was that?* They were, each household, to take a lamb (or kid) without blemish, a male of the first year, and to separate it from the rest of the flock on the tenth day of the month Abib (afterwards called Nisan†—the *earing* month—the commence-

Pharaoh's obduracy.

The Passover.

* The term *Passover*, commemorating the *exemption*, *sparing*, or *passing over* of the families of the Israelites when the destroying angel smote the firstborn of Egypt, is strictly applicable only to the *meal* of the paschal lamb, but is sometimes applied also to the *lamb* that was slain and eaten on the first day of the feast.

† The Hebrew year was divided into twelve months; and was also distinguished into the *civil*, and the *sacred* or *ecclesiastical* year. The civil year commenced with the month Tisri, corresponding partly to our September—from an old tradition that the world was created at that season; and the sacred or ecclesiastical year commenced with the month Nisan, corresponding partly to our March—because at that time the exodus of the Israelites from Egypt took place. The months of both years, with the generally corresponding months of our year are subjoined:—

Months of the Sacred Year.	Months of the Civil Year	Names of the Jewish Months.	Corresponding to Parts of our
1	7	Nisan or Abib.....	March and April.
2	8	Iyar or Ziph.....	April and May.
3	9	Sivan.....	May and June.
4	10	Thammuz.....	June and July.
5	11	Ab.....	July and August.
6	12	Elul.....	August and September.
7	1	Tisri.....	September and October.
8	2	Marcheshvan.....	October and November.
9	3	Kisleu or Chisleu....	November and December.
10	4	Tebeth.....	December and January.
11	5	Sebat.....	January and February
12	6	Adar.....	February and March.

The Hebrew day was reckoned from sunset to sunset; and the natural day, or period of light, was divided as follows:—(1.) *Break of day*, called also *very early in the morning;* (2.) *morning* or *sunrise;* (3.) *heat of the day*, beginning about nine o'clock; (4.) *noon;* (5.) *wind*, or *cool of the day;* (6.) the *evening*, of which the first part began at sunset, and the second at dark. It was *between the evenings* that the paschal lamb was to be killed (Exod. xii. 6).

The Hebrew night was at first divided into three watches: the *first* watch continuing till midnight; the *second* or *middle* watch from midnight till cock-crowing; and the *third* or *morning* watch from cock-crowing till sunrise. But, subsequently, the night was divided into four watches: (1.) *Evening*, from twilight till nine o'clock; (2.) *midnight*, from nine till twelve o'clock; (3.) *cock-crowing*, from twelve till three; and (4.) *morning*, from three till sunrise.

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ment of a new era to the Hebrews;—to be to them the beginning of months, their birth-day as the Congregation of Jehovah, the first month of their *sacred* year in all time coming); and if the household were too little, it and the one next it were to take one, and to keep it until the fourteenth day of the month, and to kill it between the two evenings (that is, either between the beginning and end of sunset, or between sunset and total darkness, or at evening *about* the going down of the sun—the time of the evening sacrifice), in such a manner that no bone of it should be broken; and to take a bunch of hyssop and dip it in the blood, and to strike it over the two side-posts and the upper door-posts of the houses, and to eat the flesh that night (that is, on the night of *that*, the fourteenth day, equal to the commencement of the fifteenth day) roast with fire; to *eat* it with unleavened bread and bitter herbs; to eat it with their loins girt, their shoes on their feet, and their staffs in their hand; and to eat it in haste; and if any portion of it remained till the morning, it was to be burned with fire, so that none of it might be left. *And when Moses delivered the Lord's message to the children of Israel with respect to the sacrifice of the* paschal *lamb, what did they do?* The people bowed their heads and worshipped, and went away and did as the Lord had commanded. *And what ensued?* At midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive that was in the dungeon, and all the first-born of cattle; and there was a great cry in Egypt, for there was not a house where there was not one dead. *Did Pharaoh, after the death of the first-born, consent to let the Israelites go?* Yes; he called for Moses and Aaron by night, and said, Rise up and get you forth from among my people, both ye and the children of Israel; also take your flocks and your herds and be gone; and bless me also. *Had the Egyptians generally then any wish to detain them?* No; they were urgent that the Israelites might be sent out of the land in haste, for they said, We be all dead men. *And so hastily did they go forth that?* They took their dough before it was leavened, and their kneading-troughs bound up in their clothes upon their shoulders. *But previous to their setting out, they, divinely directed, spoiled the Egyptians; that is?* They borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. *What was the number of the children of Israel when they went forth from the land of Egypt?* About six hundred thousand on foot that were men, besides children. *And there went up also along with them?* A

The death of the first-born.

The exodus.

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mixed multitude, and their flocks and herds, even very much cattle—not a hoof being left behind. *How long had the children of Israel sojourned in Egypt?* Four hundred and thirty years. *At what time of the year did the children of Israel go forth from Egypt?* At midnight (a night to be much observed unto the Lord) after the fourteenth day of the month Abîb or Nisan. *Did they proceed* directly *towards Canaan, through the land of the Philistines, which was near?* No; the Lord led the people about by the way of the wilderness of the Red Sea, lest, peradventure, the people should repent when they should see war, and turn back again to Egypt. *What is Moses particularly mentioned as having taken along with him from Egypt?* The bones of Joseph—as the children of Israel had straitly sworn to do. *What had the Israelites to direct them on their journey?* The Lord went before them in a pillar of cloud by day, and in a pillar of fire by night. *Did Pharaoh afterwards regret that he had let the children of Israel go from serving the Egyptians?* Yes; and he pursued after them, and overtook them as they were encamping by the (Red) Sea. *And the children of Israel, being sore afraid, murmured against Moses, saying?* Is it because there were no graves in Egypt that thou hast taken us away to die in the wilderness. *And Moses said to them?* Fear not; stand still and see the salvation of the Lord: for the Egyptians whom ye have seen to-day, ye shall see again no more for ever. *And the pillar of fire (the angel of God) and the pillar of cloud which went before their face went round and came between?* The camp of the Egyptians and the camp of Israel. *And was a cloud and darkness to?* The Egyptians. *But it gave light by night to?* The children of Israel. *And Moses, by divine direction, lifted up his rod and stretched out his hand over the sea; and the Lord, by a strong east wind all that night, divided its waters, so that?* The children of Israel went through the midst of the sea on dry ground. *The waters being a wall unto them on?* Their right hand and on their left. *And the Egyptians pursuing after them, it came to pass on the morning watch that?* The Lord looked through the pillar of fire and of cloud and troubled the host of the Egyptians. *And Moses again, by divine direction, stretched out his hand over the sea, and?* The sea returned in his strength, and the Lord overthrew the Egyptians in the midst of the sea. *And when Moses and the Israelites saw the Egyptians dead*

March to the Red Sea.

Pillar of cloud and pillar of fire.

Passage of the Red Sea.

The overthrow of the Egyptians.

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upon the sea-shore, how did they manifest their gratitude for their deliverance? They believed in the Lord and his servant Moses; and sang a song of thanksgiving commencing with, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Exod. iv.-xv; Gal. iii.)

Moses in the Wilderness.—*After leaving the shores of the Red Sea, and marching three days in the arid wilderness of Shur, they at length reached?* Marah. *And there?* The people murmured against Moses because the waters of Marah were bitter, and they could not drink of them. *But the Lord showed Moses a tree which, when cast into the waters?* Rendered them sweet. *They thence proceeded to?* Elim. *Where were?* Twelve wells of water, and threescore and ten palm trees. *And having journeyed thence, they, on the fifteenth day of the second month after their departure from Egypt, came to?* The wilderness of Sin, between Elim and Sinai. *And what happened there?* Being in want of bread, they murmured against Moses and Aaron, and said, Would to God we had died by the hand of the Lord in the land of Egypt when we sat by the flesh pots, and when we did eat bread to the full. *How was their murmuring put a stop to on this occasion?* Quails were sent them in the evening, and manna in the morning. *When, and in what quantity, were the Israelites commanded to gather the manna?* They were to gather it in the morning, an omer (about six pints) for each man. *And he that gathered much?* Had nothing over. *And he that gathered little?* Had no lack. *And when the sun waxed hot?* The manna melted. *And when any of it was kept till the following morning?* It bred worms and stank. *But the double quantity which was gathered on the sixth day, in order that they might not require to gather any on the Sabbath?* Did not stink, neither was there any worm therein. *What was the manna like?* Like coriander seed. *And the taste of it?* Like wafers mixed with honey. *And of this manna Moses was commanded to put an omer into a pot, and lay it up before the Testimony, to be kept there in order that?* Their posterity might see the bread wherewith the Lord had fed them in the wilderness, when he brought them forth from the land of Egypt. *What was the ground of their murmuring when they came to Meribah in Rephidim?* The want of water. *How were their wants supplied on this occasion?* Moses, by divine direction, smote the rock upon which the Lord stood in Horeb, and the waters

Marah.

Elim.

Wilderness of Sin.

Quails and manna.

Meribah in Rephidim.

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gushed out, and ran in the dry places like a river. *What further befell the Israelites in Rephidim?* They were attacked there by the Amalekites. *But Moses went up to the top of a hill, where, seated on a stone, and supported by Aaron and Hur, he held out the rod of God in his hand, till?* Amalek was utterly discomfited by Joshua. *What did Moses do in order to commemorate this victory?* He built an altar, and called it Jehovah-nissi—that is, the Lord my banner. *Who visited the Israelitish camp about this time?* Jethro, accompanied by Zipporah and her two sons. *What advice did Jethro give to Moses?* To select from the people able men, fearing God and hating covetousness, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens—to judge the people in all small matters; and to reserve the hard causes only for his own decision. *Whither did they proceed after they left Rephidim?* To the wilderness of Sinai (which they reached in the third month after their departure from Goshen), and camped before the mount. *The most signal event that occurred during their encampment in the wilderness of Sinai?* The proclamation of the Moral Law, from the top of Mount Sinai, by the mouth of the Lord himself (Exod. xv.–xx.).

Water from the smitten rock.

Discomfiture of the Amalekites.

March to Sinai.

THE THEOCRACY.

Political Organization.—With regard to the political organization of the Israelites at this time, it is to be remembered that they entered Egypt as? A single family. Whose patriarchal unity was represented by? Jacob, their common father. But from this patriarchal unity there first proceeded a plurality of tribes, the founders of which were? The twelve sons of Jacob. And these again very soon, from the rapid increase of the race in Egypt, began to divide themselves into? *Clans*, or sections of tribes. Which, when the people were numbered in the plains of Moab a little before the death of Moses, appear to have amounted in number to about? Sixty (Numb. xxvi.). And the hereditary heads of the one and the other of these formed? Their hereditary nobility, the renowned of the congregation, the princes of tribes, and the heads of thousands in Israel (Numb. i.) The *clans*, or sections of tribes, as we learn (Josh. vii.), were again divided into? Families or *houses*. After which came the lowest division of the tribes—namely? The individual men, with their wives and children. Such at least were the divisions of the tribes in the time of Joshua; and as there is no intimation throughout the Pentateuch of Moses having ever made any change in their organization, it seems reasonable to conclude that this arrangement existed? Both in Mosaic and *pre*-Mosaic times. And besides the princes of the tribes and heads of the great *houses* there were? The elders. Who would most likely be elevated to their official rank on account of their wisdom, prudence, and experience by? Popular election. Inasmuch as they are always spoken of as? The

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representatives of the people (Exod. iii., iv., xii., xvii., xviii., xxiv., &c.). To these, the princes of the tribes, the heads of the great houses, and the elders of the people, Moses, as we have seen, at the suggestion of Jethro, his father-in-law, for the better administration of justice, added? Rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; among whom there was an appeal from the lower to the higher, and ultimately to Moses himself. These *judges* (not to be confounded with the supreme magistrates of after-times who bore that name), who were held in especial honour, were elevated to their dignified position from a regard to? Their moral fitness; and generally, at least, from amongst those to whom primogeniture would have assigned it (Deut. i.) Every tribe, accordingly, possessed its judges, elders, heads of houses, and prince or chief ruler, irrespective of subordinate *officers*, at the time when? They reached the wilderness of Sinai, and camped before the mount.

Preliminary to the giving of the Law.—And Moses, when they came thither, having gone up to God, the Lord commanded him to go down and say to the children of Israel? If ye will indeed obey my voice, and keep my covenant, then ye shall be to me a kingdom of priests and an holy nation, a peculiar treasure to me above all people. And Moses having again gone up and reported their promise of obedience, was again commanded to go down and? Sanctify the people to-day and to-morrow, and to make them wash their clothes; and, at the same time, to set bounds about the mount, that neither man nor beast might so much as touch the border of it; and to be ready against the third day, for that the Lord on the third day would come down upon Mount Sinai in the sight of all the people. And it came to pass, on the third day, in the morning, that? There were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And when the people, brought out of the camp by Moses to meet the Lord, were standing at the nether part of the mount? Mount Sinai was enveloped in smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder? Moses spake, and God answered him by a voice. And the Lord having called Moses to him a third time, commanded him to go down again and? Charge both priests (that is, those, whoever they were, who, in the exercise of priestly functions, were permitted to come near to the Lord, Exod. xix. 22) and people not to break through unto the Lord to gaze, lest many of them should perish.

The Law of the Ten Commandments.—And Moses having done so, the Lord, face to face with them, with a great voice, from out of the midst of the fire, of the cloud, and of the thick darkness (Deut v.), addressed to the assembled congregation of Israel? The Ten Words, the words of the Ten Commandments. Which words are? **I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not**

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take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Proceedings subsequent to the giving of the Law.—And when all the people had heard the voice of the Almighty speaking to them from heaven, and had been witnesses of the thunderings and the lightnings, and the voice of the trumpet, and the mountain smoking, what did they say and do? They said, Who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and hath lived; and they removed and stood afar off, and said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die. And Moses, while the people were standing afar off, drew near to the thick darkness where God was, and having received from the mouth of the Lord himself numerous other laws, with promises of blessings for obedience, came down from the mount and told the people? All the words and judgments of the Lord. And all the people answered with one voice, and said? All the words which the Lord hath said will we do. And Moses wrote down all the words of the Lord—the *Book of the Covenant*—and rose up early in the morning and? Built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And sent young men of the children of Israel, who? Offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And of the blood? Moses sprinkled half upon the altar, and the other half upon the people, saying, Behold the blood of the covenant which the Lord hath made with you.* And when he read the *Book of the Covenant* in the hearing of the people they again answered? All that the Lord hath said will we do, and be obedient. And, thereafter, Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, by divine command, went up—that is, further than the people, but still not nigh the top of the mount—where they saw? The God of Israel; and under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness. Then Moses rose, and (accompanied, but only *so far*, by his minister, Joshua) went up into? The mount of God. And during six days? A cloud covered the mount, and the glory of the Lord abode upon Mount Sinai; and the sight of the glory of the Lord was like devouring

* These youths, one for each tribe, represented the people by whom the sacrifices were offered; and the special work of the priest—namely, receiving and sprinkling the blood—is here performed by Moses, to whom the priestly *mediatorship* was entrusted, till the tribe of Levi was formally set apart and consecrated to the office.

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fire in the eyes of the children of Israel. And on the seventh day, Moses, at the call of the Lord? Went into the midst of the cloud. And how long did he continue in the mount? Forty days and forty nights, and neither ate bread nor drank water. During which time the Lord communed with, and instructed him as to the institutions of that nation which he had selected for? The preservation of his worship amongst the children of men.

The Law inscribed on the Tables of Stone.—And when the Lord had made an end of communing with Moses upon Mount Sinai, he gave to him? Two tables of testimony, tables of stone, the work of his own hand, inscribed on the one side and on the other, by the finger of God himself, with the words of the Ten Commandments, which the Lord spake to the children of Israel, in Mount Sinai, out of the midst of the fire.

Aaron's Trespass and its Results.—To whom did Moses delegate the charge of the people, when he went up into the mount to commune with the Lord? To Aaron and Hur. How did the people conduct themselves in his absence? When they saw that Moses delayed to come down out of the mount, they gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for, as for this man Moses, that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron, accordingly, having received from them their golden ear-rings? Made them into a molten calf, and fashioned it with a graving tool. And the people said? These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it? He built an altar before it, and made proclamation, and said, To-morrow is a feast to the Lord. And on the morrow, accordingly, the people? Rose up early and offered burnt-offerings, and brought peace-offerings, and sat down to eat and to drink, and rose up to play. Whereupon the Lord said to Moses? Go, get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves; and have turned aside quickly out of the way which I commanded them. And when Moses, by expostulation and entreaty, had averted the fierce wrath of the Lord, which was waxing hot against the people, he turned and? Went down from the mount; and the two tables of the testimony were in his hand. And when Moses had come down to that part of the mountain where Joshua had been waiting for him all the while that he was communing with the Lord, Joshua, who heard the noise of the people as they shouted, said to him? There is a noise of war in the camp. To which Moses replied? It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome—but the noise of them that sing do I hear. And when he came nigh the camp, and saw the calf and the dancing? His anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And what did he do with the calf? He burned it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And caused slay of the idolatrous people, by the hands of his tribesmen—the Levites—about? Three thousand men. And the children of Israel, in obedience to the divine command, under a threat of being consumed, in token of their penitence? Stripped themselves of their ornaments beside Mount Horeb.

The Tabernacle of the Congregation.—And Moses thereafter took the (most likely his own) Tent (which doubtless had already become publicly distinguished), and pitched it without, afar off from the camp; and called it? The Tabernacle of the Congregation. And thither Moses and the people repaired when? They

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went out to seek the Lord. And there the Lord spake unto Moses, face to face, as? A man speaketh with his friend—that is, mouth to mouth, freely and familiarly—and not by an angel, in a dream or vision, as he did to other prophets (Numb. xii.). When, after this, Moses besought the Lord to show him his glory (that is, *unveiled*), what was the solemn but condescending reply? The Lord said to him, No man shall see my face and live; but while my glory passeth by, I will put thee in a cleft of the rock, and thou shalt see my back parts, but my face shall not be seen.

Moses a second time on the Mount.—How were the tables of the law replaced? Moses, by divine direction, went up a second time into the mount, with two tables of *hewn* stone in his hand, like unto the first, and the Lord wrote upon them the words that were on the first tables which Moses brake. Having previously descended in the cloud and proclaimed himself? The Lord—the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And at the same time, making a further revelation to Moses of? The laws that were to regulate the polity of the chosen people. How long was Moses at this time on the mount? Forty days and forty nights, neither eating bread nor drinking water, as before. When he came down from the mount the second time, did Aaron and the children of Israel observe anything remarkable in his appearance? Yes; that the skin of his face shone, so that they were afraid to come near him. But Moses having called them unto him, put a veil on his face till? He had given them in commandment all that the Lord had spoken to him on Mount Sinai. But put it off again when? He went in before the Lord to the Tabernacle of the Congregation.* Regarding the *making* of what, was Moses instructed by the Almighty on Mount Sinai? Regarding the making of the Tabernacle and its furniture.

The Tabernacle.—What was the Tabernacle? The Tabernacle, the centre of all Judaism, was a magnificent movable structure, erected at a vast expense by Moses, according to the pattern which God showed him on the mount; and so framed as to admit of being taken to pieces and put together again at pleasure; the model of the glorious temple that was erected nearly five hundred years afterwards, by Solomon, on Mount Moriah, in Jerusalem. From what

* Such were the circumstances of impressive solemnity that preceded, accompanied, and followed the delivery of the Ten Commandments. They alone, of the Word of God, were spoken in an audible voice, by the Lord himself, in the hearing of the whole nation of Israel; and not only spoken, but actually written by the finger of God, without human agency, upon two miraculously provided tables of stone. These *Ten* Commandments, the eternal laws of order for the regulation of man's moral conduct, and all of which are of universal and immutable obligation, though now formally enunciated and written, were by no means peculiar to the Israelitish dispensation; but must have been impressed upon the hearts and consciences of men from the very commencement of rational and responsible existence; and they were now promulgated by the Almighty himself, in order to infuse a spiritual principle into moral duties, and lead men to respect and observe the commonest and most indispensable obligations of morality, under a profound sense of divine superintendence—not merely from outward considerations of convenience or policy, but because God requires it as a duty to himself, and that to neglect or transgress them is to sin against God (Exod. xx., xxiv., xxxi.-xxxiv.; Deut. v., ix.; 2 Cor. iii.).

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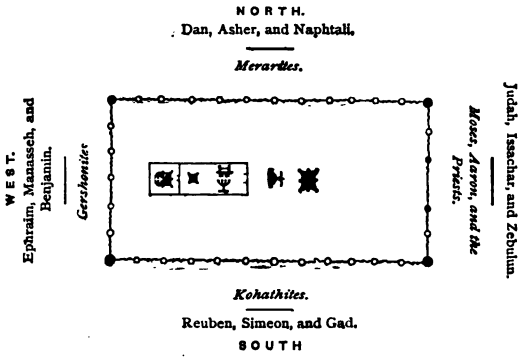
source were the materials provided? Partly from a tax of half a shekel, levied from each male Israelite above twenty years old, rich and poor alike, as a ransom or atonement for their souls; but chiefly from the free-will offerings of the people. Did the people contribute liberally? So liberally, that they had to be restrained from bringing. What were the form and dimensions of the Tabernacle? It was oblong, thirty cubits long, ten broad, and ten high (that is, about

GROUND PLAN OF THE TABERNACLE AND ITS COURT, AND OF THE ORDER IN WHICH THE TRIBES ENCAMPED AROUND IT:—



fifty-five feet long, eighteen broad, and eighteen high). Where did the Tabernacle stand when it was set up? It stood with its door towards the east, within a large space of ground called the Court of the Tabernacle, a hundred cubits long and fifty broad. How was the Court of the Tabernacle enclosed? By a row of pillars on each side, with curtains reaching from pillar to pillar. How was the Tabernacle subdivided? Into two apartments, separated by a veil; the outermost or ante-room (twenty cubits in length), called the *Holy Place*, where the priests entered to minister daily; and the innermost—the very presence-chamber of the Deity (ten cubits square), called the *Most Holy Place*, where none but the high priest entered, and that but once a year.

The Contents of the Tabernacle and its Court.—What was contained in the Most Holy Place? The Ark of the Covenant or Testimony. The covering or lid of which was called? The Propitiatory or Mercy-seat. And in the ends of the Mercy-seat were fixed? The cherubim. Which overshadowed the Mercy-seat with? Their wings. What was contained in the Ark of the Covenant? The two tables of the Law; and before it were placed the golden pot of manna, and (subsequently) Aaron's rod that budded (Numb. xvii.), together with the Book of the Law—that is, the Five Books of Moses (Deut. xxxi.). Why was the covering of the Ark called the Mercy-seat? Because God dwelt there as a God of mercy, in a luminous cloud, called by the Jews the Shekinah or Divine Presence (Lev. xvi.). What was contained in the *Holy* Place? The altar of incense or the golden altar, in the middle, near the veil; the table for the shew-bread, on the north; and the golden candlestick with the seven branches, on the

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south. What was hung up at the door of the Tabernacle? A hanging or curtain. And what stood outside the door? The brazen laver. In which the priests washed their hands and feet when? They went into the Tabernacle. And beyond the brazen laver stood? The altar of burnt-offering, or the brazen altar. What every-day use was made of the altar of incense? Incense of sweet spices was offered upon it every morning and evening. What use was made of the table for the shew-bread? Twelve cakes of unleavened bread, called Shew-bread (literally, Bread of *Presentation* or Bread of *Faces*), were set in order upon it (in two rows, six in a row, with frankincense on each row) every Sabbath; and which, when removed (the frankincense having been burned on the altar "for a memorial"), were eaten in the Holy Place by the priests only. How were the lamps of the golden candlestick with the seven branches attended to? They were trimmed and supplied with pure olive-oil (procured from the berry by pounding, not by the operation of the oil-press) every morning and evening, and were thus kept burning continually. What use was made of the altar of burnt-offering? All the offerings made by fire were offered upon it. How was the Tabernacle lined and covered? With four sets of curtains;—the first of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet, which constituted its lining or interior drapery; the next of cloth of goats' hair, which constituted its first exterior covering; the third, above this, of rams' skins dyed red; and the fourth or outermost of badgers' skins. What jealous care was taken to guard the sanctities of the Tabernacle against profanation? No stranger was permitted to approach it, and even the Levites, who were not of the family of Aaron, were forbidden, when it was in process of being taken down or set up again, to touch or even to look at any of the vessels of the sanctuary, on pain of death. Who, by the Lord's appointment, superintended the construction of the Tabernacle and its furniture, together with the making of the priestly vestments, and whatever else was requisite for its sacred services? Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan; who were both inspired by the Spirit of God with all requisite wisdom, understanding, and knowledge for the work. When the Tabernacle was set up, how did the Lord manifest his presence there? A cloud covered the Tent of the Congregation, and the glory of the Lord filled the Tabernacle. And the Tabernacle thenceforth was looked upon as at once? The palace and the temple of the King of kings. And with a similar reference, the Promised Land was ever looked upon, in future times, as the inalienable possession of the tribes, being held by? Direct tenure from Jehovah. From the time that the Tabernacle was set up, what was the signal for the people moving forward or halting? As long as the cloud abode upon the Tabernacle, they rested in their tents; but when the cloud was taken up from over the Tabernacle, the children of Israel went onward. The people being mustered, and the signal for march being at the same time given to the *ear* by means of? Two silver trumpets which were blown by the priests. When the Ark set forward, what did Moses exclaim? Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And what did he say when it rested? Return, O Lord, unto the many thousands of Israel. (Exod. xxv.–xxvii., xxx., xxxi., xxxvi.–xxxviii., xl.; Lev. xxiv.; Numb. x.).

Theocratic Legislation.—The numerous laws which were delivered by the Lord to Moses, both at Mount Sinai, and subsequently, at intervals thenceforward, during the greater part of his remaining lifetime, from out of the glory-cloud at

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the door of the Tabernacle, were of two kinds, namely? Political and Ceremonial. What do you understand by the Political law of the Jews? All those laws that related to their civil government as a nation, obliging them to particular acts, usages, and observances, as subjects of the Government under which they lived. And what by the Ceremonial law of the Jews? All those laws that had any religious reference—especially to their purification from defilement of any kind, and to their peculiar forms of sacrificial worship. And these—their political and ceremonial laws—formed collectively the politico-religious constitution which we generally style? The Theocracy. That is? A government in which the Lord himself was actual direct King or Head of the whole body politic, the land the people dwelt in the Lord's, the Tabernacle his palace, the Holy of Holies his presence-chamber, the ministers of the Tabernacle his servants and attendants; but under which the public functionaries formed merely the executive, without any sovereign or legislative authority. And as the Theocratic was ingrafted on the Patriarchal government, without superseding it, the number and organization of the tribes remained unchanged; and the observance of their civil laws, which were numerous and minute, and extended even to the regulation of diet and the decencies of life, still continued to be seen to by? The already existing magistrates and judges of the commonwealth. And the whole course of Jewish life was regarded as subsisting under the provisions of? A national covenant. A voluntary compact on the part of the people with the Almighty as? Their Sovereign and Lawgiver. Whose claims upon them, in consideration of the numberless blessings conferred on them, with promises of greater blessings still to come, were those of? Loving and dutiful obedience. And hence it was that the worship of any other than the One only living and true God was not only? A sin, that is, an offence against God; but a crime, that is, an offence against society—a crime too of a treasonable character, and, *as such*, visited with death. But the grand distinguishing feature of the Theocracy was? Its Tabernacle service. The basis of which was? Sacrifice. And now that the Tabernacle was set up, the fundamental laws of the principal sacrifices were formally promulgated as they stand recorded in? The first seven chapters of Leviticus.* And Aaron and his sons, Nadab and Abihu, Eleazar and Ithamar, who had already, by anticipation, been

* The practice of Sacrifice reaches back to the most remote period of fallen man's recorded history (Gen. iv., viii.), but is nowhere enjoined by the positive command of the Almighty (Jer. vii.). The patriarchs, when sojourning in Canaan, had already worshipped God with both burnt-offerings and peace-offerings (Gen. xii., xiii. xv., xxi., xxii., xxvi., xxviii., xxxi., xxxiii., xxxv., xlvi.); and, although there is no mention of the Israelites having done so during their residence in Egypt, it is evident that they had not forgotten to regard sacrifice as a prominent, perhaps the principal element in the worship of God, from their readiness to follow Moses into the desert, to serve the God of their fathers by a solemn act of sacrificial worship (Exod. v.); and the laws of sacrifice laid down in the first three chapters of Leviticus, which pre-suppose the presentation of burnt-offerings, meat-offerings, and peace-offerings as a custom well known to the people, and a necessity demanded by their religious feelings; but which, far from being in themselves pleasing to the Almighty (Ps. li.; Isa. i.), like the practice of polygamy and divorce, permitted only on account of the hardness of their hearts (Mark x.), were then only so *regulated* by the providence of God as to form a basis of true spiritual worship, by being made, in their entire series, to be strictly symbolical of the *perfect* sacrifice which Christ, in his love for us, offered up to God for a sweet-smelling savour (Eph. v.), in order to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus ii.).

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singled out for the office of the priesthood, their dress and manner of consecration prescribed, were now, by divine direction? Washed, dressed, anointed, and formally ordained and consecrated to their office by Moses (Exod. xxviii., xxix.; Lev. i.–ix.)

The Priesthood.—What is the ground of the frequent distinction of the tribe of Levi into priests and Levites? The Lord appointed, by formal consecration, the whole tribe of Levi (who although, on account of their treachery and cruelty, they laboured under a paternal malediction, Gen. xlix., yet in the matter of the golden calf had shown themselves on the Lord's side, Ex. xxxii.) to the service of the Tabernacle, instead of the first-born of Israel whom he sanctified to himself, when he smote the first-born in the land of Egypt; but of the families of Levi's three sons, namely, Gershon, Kohath, and Merari, the Lord chose the family of Kohath, and out of this family, the family of Aaron alone to exercise the functions of the priesthood; and all the rest of the family of Kohath, even the children of Moses and their descendants, were only common Levites. What was the peculiar duty of the Levites? To wait upon the priests, and assist them in the service of the Tabernacle; and when the Tabernacle was removed from one place to another, they alone had the charge of taking it down, carrying it forward, and setting it up again. Others not of the family of Aaron, who were appointed as mere hewers of wood and drawers of water to the house of the Lord, were called? Nethinim—that is, *devoted* or *presented;* a name which was sometimes applied also to the Levites themselves (Exod. vi.; Numb. i.–iv., xxvi.; Josh. ix.; 1 Chron. xxiii.; Ezra ii.; Neh. x., xi.). Besides descent from Aaron, what were the indispensable personal qualifications of the priests? A scrupulous exemption from personal impurity, and absolute freedom from any bodily defect. And when they were engaged in the service of the Tabernacle, they were strictly prohibited from drinking? Either wine or strong drink (Lev. x., xxi.)

Dress of the Priests.—When not engaged in their sacerdotal duties, the priests dressed as other Israelites; but when so engaged, the ordinary dress of the priests consisted of? Drawers, tunic (a long close garment with sleeves, immediately investing the body), belt, and bonnet, all of white linen. And in addition to these, the full dress of the chief of their order, called the High Priest, consisted of? The robe of the ephod, a sleeveless vestment of a blue colour, with openings for the head and arms, worn over the tunic, and reaching down to the knees, having its skirt ornamented with embroidered figures of pomegranates and gold bells; and over the robe, the ephod itself—a sort of tippet of gold, blue, purple, scarlet, and fine twined linen interwoven, consisting of two parts, one covering the back, the other the breast, fastened together on the shoulders by onyx epaulettes, on which were engraved the names (six on each) of the twelve tribes of Israel: the curious girdle of the ephod, of the same colour and texture as the ephod to which it was attached; and the breastplate called the breastplate of judgment, of a span square, also of the same colour and texture as the ephod, set with twelve precious stones, each inscribed with the name of one of the tribes, suspended from the shoulders of the ephod by means of two chains of wreathen work of pure gold, and kept fast to its position on the ephod, over the heart of Aaron, immediately above the girdle, by means of blue fastenings: and lastly, the linen mitre, with its plate of gold, also attached to *its* fore-front by a fastening of blue, and bearing the inscription, Holiness to the Lord. What was the Urim and Thummim? It was something in the breastplate of the high priest whereby the

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mind and will of God were made known to him when he inquired in cases of difficulty (Exod. xxviii., xxxix.).

Duties of the Priesthood.—Over and above their prime function of being ever at hand to do the priest's office for any guilty, or penitent, or rejoicing Israelite, a special duty of the priests was? To *teach* God's judgments to Jacob, and his law to Israel; that is, to teach, to expound, and to diffuse a knowledge of the Divine Law, to preserve it in its purity, and to enforce its supreme authority; and they were specially enjoined to read it over every seven years at the Feast of Tabernacles, before all the people then assembled at the central Sanctuary, men, women, children, and strangers, in order to their listening, learning, and fearing the Lord (Lev. x.; Deut. xxxi.). And in judicial matters of difficult decision? They were the chief arbiters and authorities; their decision was final and irrevocable; disobedience to their decree was visited with death, as a well-deserved punishment on the refractory, and a terrifying example to the evilly-disposed; non-acquiescence in their decision being accounted an act of rebellion against the great Theocratic King (Deut. xvii.). In addition to these, their religious and judicial functions, had the priests any share in the *service* of *the field*? Yes; when the Israelites were about to encounter their enemies, the priests came near and said to them, Hear, O Israel; fear not, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you (Deut. xx.).

Purification from Ceremonial Defilement.—In the more ordinary kinds of ceremonial defilement, the ceremony of purification was performed by simply? Washing the clothes and bathing the person of the defiled party in water. For those who had contracted defilement by contact with a grave, or a dead body, the principal part of the ceremony of purification consisted in? Sprinkling the body of the defiled person with the water of separation. What was the water of separation? It was running water, mingled with the ashes of a red heifer without spot or blemish, and upon which the yoke had never come, into which a clean person dipped hyssop, and sprinkled it upon anything that was intended to be purified from ceremonial defilement. But the foulest of all legal defilements was that contracted by? The disease called Leprosy. The elaborate process of purification from which is recorded with great minuteness of detail in? The thirteenth and fourteenth chapters of Leviticus (Lev. xii.-xiv.; Numb. xix.; Matt. viii.).

Sacrificial Offerings.—What is a Sacrifice, and wherein does it differ from an Offering or Oblation? The sacrifices of the Hebrews were all, properly speaking, offerings or oblations; but the term *Sacrifice* is more generally restricted to such offerings or oblations as involved the destruction of animal life. And our Lord, referring to the Old Testament sacrifices, calls them? Gifts (Matt. viii.). And as an indispensable preliminary to acceptable worship in general, says? If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift (Matt. v.). And it was enjoined in the Levitical law that no one should ever come before the Lord, in worship, empty, that is? Without a gift (Exod. xxxiv.; Deut. xv.).

Oblations.—How many kinds of *Oblations* were there? Three, namely,—National, Voluntary, and such as were of Individual obligation. And consisted chiefly of? Flour, wine, and oil—the principal articles of vegetable food amongst the Israelites. Which were the National Oblations? The shew-

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bread, the incense, and the oil for the lights, all of which were disposed of in the holy place (Exod. xxv., xxx.; Lev. xxiv.); together with the barley sheaf presented (on the second day of the Passover) at the commencement, and the two leavened loaves presented (at Pentecost) at the close of the grain harvest; both of which offerings, when *waved* before the altar of burnt-offering, were allotted to the priests (Lev. xxiii.). What was the general name for a Voluntary or Free Oblation? Corban—that is, a thing offered or presented, consecrated or devoted to God. The monstrous perversion of which by the unfilial Jews was characterized by our Saviour as? One of their many traditions by which they made the commandments of God of none effect (Matt. xv.). What were the oblations prescribed as of Individual obligation? The first-fruits and the tithes, which constituted the most considerable revenue of the priests and Levites. The first-fruits, namely, of? Their edible tree-fruits (which were to be accounted as uncircumcised, and therefore not to be eaten, for the first three years; but, in the fourth year, were to be *wholly* presented, as holy, to the Lord); of the threshing-floor—that is, of groats beaten out of the fire-dried early corn, together with a cake of the first of their dough; of the vintage, of the wine-press, of the oil-press, and of the first fleeces of the flock; which (as the season came round) were brought and set down before the altar in a basket (with devout thanksgiving of the offerer), but which without being laid thereon, became the property of the priests. As to the *quantity* of the first-fruits? Nothing definite was enjoined, *that* apparently having been left at the option of the offerer. The tithes were? One-tenth of the whole produce of the land, even to mint, anise, and cummin (Matt. xxiii.); and of the annual increase of the herds (without being subjected to any sort of work); and of the flocks (without being shorn, Deut. xv.); which was payable to the Levites, and of which they, in their turn, paid over one-tenth to the priests. The tithes paid to the Levites, the divinely-appointed servants of the Lord, would most probably be handed over to them either? On the spot where they were produced, or in the cities where the Levites resided. But the tithe *of the tithes*, even all the best thereof, which was paid by *them* to the priests was payable at? The common sanctuary. And over and above the Levitical tithe, the people tithed the remaining nine-tenths of their property, to be consumed within the sacred enclosure in? Joyous feasting, not only with their families and households, but also with the poor of the Levites—their invited guests. And in the case of those who resided at an inconvenient distance from the house of the Lord, these second or festival tithes might be sold, and the proceeds, *plus* one-fifth of their value (to cover the expense of transport which would otherwise have been incurred), expended in? The purchase of whatever might be necessary for the occasion.* But every third year—that is, in the third and sixth years between two successive sabbatical years—either this, or a third tithe (as some think), was spent at home, along with? Their families and households, together with the stranger, the fatherless, the widow, and the more desti-

* Josephus tells us that *a tenth* was to be applied to festival purposes at the common sanctuary; and we infer that *this* tenth must have been the tithes mentioned in Deut. xii., xiv., xxvi., inasmuch as they could not be the Levitical tithes, which being, by divine appointment, assigned exclusively to the Levites as the reward of their Tabernacle service, and being thus holy to the Lord, did not admit of being appropriated by the people, who had no personal property in them, to any secular purpose whatever (Lev. xxvii.; Numb. xviii.).

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tute of the Levites, who were never, in any case, to be either neglected or forsaken. Does the payment of the tithes ever appear to have been enforced by any judicial process? No; and being left to the conscience of the parties from whom it was due, was often grossly neglected (Lev. ii.; Numb. xv., xviii.; Deut. xii., xiv., xviii., xxvi.; 2 Chron. xxxi.; Neh. x., xiii.; Mal. iii.; Matt. xv.; Luke xi., xviii.; Heb. vii.).

Sacrifices.—What were the three principal kinds of *Sacrifices* properly so called? Whole Burnt-offerings or Holocausts, Sin-offerings (of which Trespass-offerings were a *variety*—Lev. vii.—and were sometimes offered in addition to them—Lev. xiv.; Numb. vi.), and Peace- or Thank-offerings. What animals were allowed to be offered in sacrifice? None but animals of the ox kind; sheep and goats, turtle-doves and young pigeons—the principal articles of animal food amongst the Israelites; and which, as well as the constituents of the oblations, were always to be the righteously acquired property of the offerer—the fruit of his own diligence, care, and toil. And what was particularly enjoined as to the quality of the victims? That they were all to be perfect in their kind, and without a blemish.

Burnt-offerings.—What were Burnt-offerings? Whole burnt-offerings or holocausts (for every sacrifice was, in part, a burnt-offering) were both obligatory and free-will offerings, and consisted of bullocks, or of male sheep or goats, or of turtle-doves or young pigeons. In what cases were burnt-offerings prescribed as of individual obligation? After recovery from leprosy (Lev. xiv.), or a running issue (Lev. xv.); at the purification of women (Lev. xii.); and to the Nazarite, when he had been defiled by contact with a dead body, and when the days of his separation were fulfilled (Numb. vi.) And they were ordained also as part of the ceremonial of consecration when? The Tabernacle was dedicated; when Aaron and his sons were consecrated to the priesthood; and when the Levites were set apart as their subordinate ministers (Exod. xxix.; Lev. viii., ix.; Numb. vii., viii.). But voluntary or free-will burnt-offerings were offered by the pious worshippers on? Any solemn or important emergency whatever, whether joyous or grievous (Judges xx.; 1 Sam. vii.; 2 Sam. vi.; 1 Kings iii., viii.; 1 Chron. xxix.; 2 Chron. xxix., xxxi.; Ezra vi.; Ps. lxvi.).

Sin-offerings.—What were Sin-offerings? They were offerings *prescribed* for special transgressions, and regulated in accordance with the character and condition of the worshipper; in the case of an anointed priest, or of the whole congregation, of one young bullock; and in the case of a ruler, of one male kid of the goats; or of one of the common people, of one female kid of the goats, or of one ewe-lamb: and when the party offering could not afford a lamb or kid, one turtle-dove or one young pigeon (accompanied by another for a burnt-offering) was accepted as a sin-offering; and in cases of extreme poverty, the tenth part of an ephah of flour, without *any* accompaniment (and thus distinguished from a meat-offering) was accepted instead (Lev. iv.–vi.).

Peace- or Thank-offerings.—What were Peace- or Thank-offerings? With the exception of two firstling lambs at Pentecost (Lev. xxiii.), and a ram presented by the Nazarite at the end of his term of seclusion (Numb. vi.) they were voluntary or free-will offerings, consisting of bullocks, sheep, or goats, without regard to sex, presented either in fulfilment of a vow or as a voluntary gift. And in the *single case* of thank-offerings presented as free-will gifts, either a bullock or a lamb was accepted although? Superfluous or lacking in his parts.

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While those presented in fulfilment of a vow, as in *every* other case, were required to be? Absolutely perfect (Lev. iii., vii., xxii.).

Meat-offerings.—What were Meat-offerings? Offerings taken solely from the vegetable kingdom; not brought to the altar, however, in the form of raw produce, but dressed and prepared in the manner in which they served as the daily food of man. Of what did the meat-offerings consist? Flour and oil, with an addition of frankincense; but without honey or leaven (save only, that the supplementary bread which was presented as an accompaniment to the animal thank-offering was leavened—Lev. vii.—as were also the two loaves, from the new wheat, that were presented at the Feast of Pentecost—Lev. xxiii.), and were in every case to be accompanied with a portion of salt. How were the meat-offerings disposed of? A handful of the flour and oil, with the whole of the frankincense, called the memorial thereof, was burned upon the altar, and the residue allotted to the priests. But when the offering was for the priest himself? It was wholly consumed on the altar without any reservation (Exod. xxix.; Lev. ii., vi., vii.; Numb. xv., xxviii., xxix.). Were meat-offerings ever presented as independent oblations? Yes;—by the nation every Sabbath, when the twelve loaves were placed on the table of shew-bread (Lev. xxiv.); on the second day of the Passover, when the first sheaf of ripe barley (Lev. xxiii.), and at Pentecost, when the first loaves from the new wheat were presented (Lev. xxiii.): by the high priest on the day of his initiation, when the offering, like every bloodless offering of the priests, was wholly consumed on the altar (Lev. vi.): by the very poor as a sin-offering, instead of an animal sacrifice, when oil and frankincense were expressly excluded (Lev. v.); and by the wife suspected and accused of infidelity, when not only oil and incense were *not* used, but in which ordinary barley-meal was employed instead of the fine wheaten flour required for every other meat-offering (Numb. v.).

Drink-offerings.—What were Drink-offerings, or Libations? Offerings of wine, which were a kind of accompaniment to the other offerings, and never offered separately. And how were the drink-offerings disposed of? The mode of pouring out the wine is nowhere described; but a portion of it was most probably, like the blood, poured out on the sides of the brazen altar, and partly perhaps around its base—the priests, who were forbidden to drink any strong beverage whilst engaged in their sacred duties, receiving no part of it (Exod. xxix.; Numb. xv.).

Typical Character of the Hebrew Sacrifices.—In the Hebrew sacrifices, generally, the altar symbolized? The table of the Lord. And the sacrifices—the offerings or gifts of the worshipper—that were offered upon it? His bread, his food, his meat, and his feasts. Which he was considered to partake of when? The sacrifices were consumed by the heaven-derived fire. And hence, the sacrifices are so often said to be? An odour of rest—a sweet-smelling savour to the Lord. And hence, Christ also, who loved us, and gave himself for us, is said to be? An offering and a sacrifice to God for a sweet-smelling savour. It thus appears that the Mosaic priesthood and the Mosaic sacrifices, considered as types, had their antitypes and completion in? Our Lord and Saviour Jesus Christ. Through whom, having offered himself without spot unto God, we now? Have received the *At-one-ment*. As the result of God in Christ? Reconciling the world unto himself, not imputing unto men their trespasses. Whence he is called? Our great *High Priest* (a priest for

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ever, after the order of Melchizedek—in whose person, as in the case of our Lord, the kingly and priestly offices were conjoined). And also? The *Mediator* of the new and better covenant;—the only Mediator between God and men, the man Christ Jesus. Able to save evermore, or to the uttermost? All that come unto God by him. Seeing that? He ever liveth to make intercession for us. And in whom, if any man sin? We have an Advocate with the Father, Jesus Christ the righteous (Gen. xiv.; Lev. iii., xxiii.; Mal. i.; Matt. v.; Rom. v.; 2 Cor. v.; Eph. v.; 1 Tim. ii.; Heb. iv., vii., viii., ix., xii.; 1 John ii.).

Ritual of the Bleeding Sacrifices.—As to the ritual of the Bleeding Sacrifices, generally? The offerer brought the victim into the court of the Tabernacle, laid his hand upon the head of it (the elders so doing when it was an offering for the whole congregation,—and, in the case of birds, the handing of them by the offerer to the priest appears to have carried with it the same typical signification), and then slew * it on the north side of the altar of burnt-offering;—whereupon the priests and their assistants, having received its blood in a vessel specially appropriated to the purpose, and having flayed it, and cut it in pieces, and washed certain portions of it in water, presented it whole, or in part, salted, upon the altar, as the law of the different sacrifices prescribed (Lev. i.).

Of the Holocaust.—And, specially, as to the ritual of the Whole Burnt-offering, or Holocaust? The blood was sprinkled round about, and the flesh wholly consumed upon the altar of burnt-offering, without any reservation to the party offering, or to the priest who sacrificed: only of the fowls offered, the head having been wrung off, and the wings cleft without being divided asunder, the blood was pressed out at the side, and the crop with the filth thereof cast forth eastward beside the ashes of the altar; and of the quadrupeds offered the priests received the skin (Lev. i., vii.).

Of the Sin-offering.—Of the Sin-offering for an anointed priest, or for the whole congregation? The officiating priest dipped his finger in the blood of the victim, and sprinkled it seven times before the Lord, before the veil of the Sanctuary; and having put some of it upon the horns of the altar of incense, poured out the rest of it at the bottom of the altar of burnt-offering: and of the flesh of the victim, only select portions (all the fat—the fat especially on and around the bowels, the kidneys with the fat thereon, and the caul above the liver) were consumed upon the altar; the residue being carried forth without the camp, and burned where the ashes from the altar were poured out. Of the sin-offering for a ruler, or for one of the common people? A portion of the blood was applied to the horns of the altar of burnt-offering, and the residue poured out at the bottom of it: and of the flesh of the male kid of the goats for a ruler, or of the female kid or ewe lamb for one of the common people, the same portions as for an anointed priest or for the whole congregation were consumed upon the altar; together with the rump taken off hard by the backbone when the offering for one of the common people was a lamb; and the residue allotted to the priests, to be eaten by them within the limits of the sacred enclosure. And in the turtle-dove or young pigeon sin-offering of the poorer Israelites? The priest having wrung the neck, but only so as not to dissever the head from it, squeezed out the blood on the side and at the bottom of the

* The word *slew* here used does not properly signify *killing* in general—that is, putting to death for the purpose of destroying *penally*—but simply *slaughtering* as a preparation for food.

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altar; and (although it is not expressly so stated) the crop and its contents having been cast forth upon the ash-heap, the flesh of the bird (most probably) became a perquisite of the priest—*according to the manner or ordinance* (Lev. i.–v.).

Of the Peace- or Thank-offering.—Of the Peace- or Thank-offering? As in the burnt-offering, the blood was sprinkled round about upon the altar; and of the flesh, the same parts as in the sin-offering for one of the common people were consumed upon the altar, and the remainder eaten by the priests, and by the parties offering; and the parts that were appropriated to the priests—the breast and right leg, or shoulder (and subsequently, it would appear, the cheeks also, and the maw)—were called heave- and wave-offerings, because they were heaved or lifted up towards heaven, and waved* (or swung) to and fro before they were eaten (Lev. iii., vii., xxii.).

Sacrificial Meals.—As to the Sacrificial Meals that formed a distinguishing feature of the Hebrew ritual, those connected with the bloodless oblations were, with the sole exception of *the memorial*? To be consumed by the priests in the court of the Sanctuary: those prepared in an oven, a pan, or a frying-pan, by the officiating priest individually: and of the unleavened cakes (unfried and fried) mingled with oil; and of the unleavened wafers anointed with oil; and of the leavened loaves, also, that accompanied the animal sacrifice in thank-offerings, one of each sort—of the whole oblation—was delivered to the priest that sprinkled the blood; whilst the residue became the property of the Aaronites collectively (Lev. ii., vii.). ! In the sin-offering for a ruler, or for one of the common people? All the flesh that was not burned upon the altar was allotted to Aaron and his sons, to be eaten by them within the limits of the sacred enclosure also (Numb. xviii.). And in thank-offerings? The two lambs which, on the day of Pentecost, were presented along with the first-fruit loaves, were wholly allotted to the priests (Lev. xxiii.): but of private thank-offerings, with the exception of the fat, and fat parts which were burned on the altar, the residue was to be eaten by the priests and the parties offering; and the parts allotted to the priests, moreover, might be eaten by them, their families, and households, in any place that was levitically clean (Lev. x.); whereas the parts returning to the offerer were, within a fixed and limited time (obviously to maintain the connection of the eating with the act of sacrificing, and thus to distinguish the sacrificial from a common meal), to be eaten by him, within the town of the common sanctuary, not only along with his family and household, but also with the stranger, the fatherless, the widow, and the Levite—who was in no case to be neglected or forsaken (Lev. xix.; Deut xii., xiv., xvi.).

The most Prominent Parts of the Ritual and Symbolical Import of the Three Leading Kinds of Sacrifices.—We thus see, with regard to the ritual of the three principal kinds of *Sacrifices*, that that which was most prominent in the Sin-offering was? The sprinkling of the blood. In the Burnt-offering? The

* The Hebrew rites of *heaving* and *waving*, in use on various other occasions also, are nowhere described in Scripture, nor have they any ascertained analogous counterpart in the sacrificial observances of any other people. When Moses, at the initiation of the Levites, is commanded to wave *them* (Numb. viii.) as a wave-offering before the Lord, he probably did so, as has been suggested, by making them walk round—or forwards and backwards before—the altar of burnt-offering; or, by leading them from the altar to the door of the Tabernacle and back again.

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burning of the victim. And in the Peace-offering? The sacrificial meal. And with regard to their symbolical import, that which was most prominent in the Sin-offering was? The expiation* of the sins of the offerer; in connection with which, as representative of the sincere, though, as yet, but partial and imperfect surrender of himself, the blood only and the choicest parts of the solids of the offering were accepted in sacrifice. In the Burnt-offering? The entire and unreserved self-surrender and dedication of the offerer, body and soul, to the will and service of his reconciled God and Father; now accounting the presenting of himself a living sacrifice, holy, acceptable unto God, his *most* reasonable service (Rom. xii.). And in the Peace-offering? The blessed communion of the renewed and vivified Israelite with his Saviour God, symbolized by the feast in which it culminated, expressive of a state of complete regeneration qualifying for being guests at the marriage supper of the Lamb (Rev. xix.); in reference to which Christ says of those who accept the salvation which he offers, and urgently presses upon their acceptance, I will come in to him, and will sup (or feast) with him, and he with me (Rev. iii.).

The Place of Sacrifice.—*Where* were Sacrifices to be offered? Sacrifices, according to the law of Moses, were to be offered only on the brazen altar at the door of the Tabernacle, and subsequently of the Temple (Lev. xvii.; Deut. xii.).

The Connection of the Bloody- and Unbloody-offerings.—In what connection were the Bloody- and Unbloody-offerings presented? The burnt-offerings and peace-offerings were always accompanied with a meat- and drink-offering (graduated in quantity according to the animals which constituted the chief sacrifice); but the sin-offering with neither, except at the purification of the leper (where the trespass- and sin-offerings were united—Lev. v., vii., xiv.).

Order of the Three Leading Sacrifices.—And what appears to have been the *order* in which the three principal kinds of Sacrifices were offered when all the kinds were combined? First, a Sin-offering; next, a Burnt-offering; and lastly, a Peace-offering, as is particularly directed on occasion of the consecration of the priests, though with special modifications (Exod. xxix.; Lev. viii.); the order observed, also, in releasing the Nazarite from the obligation of his vow (Numb. vi.); and the order, also, that was observed by Aaron in sacrificing for the people, immediately after his own consecration (Lev. ix.).

Ceremonies at the Consecration of the Priests.—Over and above this threefold series, what additional Ceremonies were observed at the Consecration of the Priests? Some of the blood of the ram that was offered in the peace-offering, called on this occasion the ram of consecration, was applied to the tip of the right ear, to the thumb of the right hand, and to the great toe of the right foot of Aaron and his sons; and some of the blood also from off the altar, and of the holy anointing oil, was sprinkled upon Aaron and his sons, and upon their garments; the *head* of Aaron, who wore his distinctive vestments on the occasion, having been copiously anointed beforehand (Ps. cxxxiii.); after which the boiled (or seethed) flesh of the offering, together with unleavened bread, oiled cakes, and wafers anointed with oil, brought to the door of the Tabernacle in a basket, were there eaten by Aaron and his sons: and in addition to all this, there were

* The verb *to expiate*, in the Law of Moses, denotes *to cover* a sin: not to pay or make compensation for it, but to cover it over before God—that is, to take away its power of standing as an obstruction between God and the sinner.

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offered on the altar of burnt-offering, during each of the seven days that the ceremony of consecration lasted, a bullock for a sin-offering over and above the continual burnt-offering that was wont to be offered up every morning and evening. And during the whole of the seven days Aaron and his sons were strictly enjoined? Not to depart from the door of the Tabernacle, either by night or by day. And on the eighth day, the day after his consecration as high priest, Aaron, at the command of Moses, offered up? A sin- and a burnt-offering for himself and for the people; and a sin-, a burnt-, and a thank-offering, together with a meat-offering mingled with oil, for the people over and above. And having done so, he? Lifted up his hands towards the people and blessed them. And Moses and Aaron thereafter went together into the Tabernacle of the Congregation (to sprinkle, probably, and otherwise apply the blood of the sin-offering), and having come out and blessed the people? The glory of the Lord appeared unto them all. And there came a fire out from before the Lord upon the altar, and consumed? The burnt-offering and the fat. Which when all the people saw? They shouted and fell on their faces. And this fire the priests were enjoined? To keep ever burning upon the altar, and never to let it go out. (Exod. xxix.; Lev. viii., ix.)

Nadab and Abihu.—What befell Nadab and Abihu for presuming to offer strange (that is, common) fire before the Lord, which he commanded them not? Fire went out from the Lord and devoured them. At which their father and surviving brethren were peremptorily forbidden to show any outward signs of grief lest? They should themselves die, and wrath come upon all the people (Lev. x.).

The Holy Anointing Oil.—What was the Holy Anointing Oil? It was a kind of liquid ointment, composed of sweet spices by the art of the apothecary; and there was none to be made like it, on pain of death. To what use was it applied? Not only Aaron and his sons, but the Tabernacle also and its furniture, were anointed with it; and the altar (with its utensils), by reason of its holy symbolical import, was sprinkled with it seven times, previous to its formal dedication, when it was presented with costly gifts on twelve successive days by the twelve princes of the tribes (Exod. xxix., xxx.; Lev. viii., ix; Numb. vii.).

The First-born.—What was the law in reference to the First-born? The first-born male, both of men and of animals, was to be held as specially devoted to God, as a standing reminder of their signal deliverance on that night when the first-born were slain throughout the land of Egypt; and in consequence the first-born of men were solemnly presented to the Lord when the days of the mother's purification were accomplished, but redeemed at a price, not exceeding five shekels—according to the valuation of the priest—*plus* one-fifth of the value. Of the firstlings of such animals as were used in sacrifice, if without a blemish? The priests, to whom they belonged, slew them at the altar of burnt-offering, poured out the blood, and having burned the customary fat parts upon the altar as a *thank*-offering to God for their priestly prerogatives, the rest of the flesh fell to their share, to be used by them even as the heave shoulder and wave breast of the *ordinary* peace-offering; no part of them returning to their original owners, being, like every other *devoted* thing, *most holy* unto the Lord. But if unfit for sacrifice by reason of some bodily defect? Like ordinary animals used for food, they might be eaten in all the towns of the land. And of other animals, such as asses, mules, horses camels, and the like, the firstlings were at first?

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Either to be redeemed with a sheep or slain. But by a subsequent regulation? Were always to be redeemed with money—with the same limitation as to price as in the case of the first-born of man—or sold; and the proceeds, as well as the redemption-money of the first-born, paid to Aaron and to his sons. And with regard to the firstling of an ass, it was especially enjoined? That it should either be redeemed with a lamb, or have its neck broken (Exod. xiii., xxii., xxxiv.; Lev. xxvii.; Numb. xviii.; Deut. xv.; Luke ii.).

Oaths.—The law as regarded Oaths was? That the people should swear, and swear truly, by none but Jehovah. And when the oath bound to the future performance of any action? That the action should be unreservedly and ungrudgingly performed (Exod. xxii.; Lev. vi.; Ezek. xvii.).

Vows.—And as to Vows? That when made, they should be conscientiously fulfilled; and on no account discharged with the price of anything worthless or base. And that the vows of daughters and of wives, if disallowed by their fathers and husbands? Were to be accounted as void, and of none effect, and that the parties would obtain forgiveness of the Lord for their non-performance. What was the vow of the Nazarite? A spontaneous vow on the part of any one (either man or woman) to *separate* himself from the more common business of life, and to dedicate himself to the service of the Lord. And during all the days of his *separation* (or Nazariteship) he was? To abstain from wine and strong drink; to eat nothing made of the vine, from the kernels even to the husk; to let no razor come upon his head, but to let the locks of the hair of his head grow; and not to make himself unclean by contact with any dead body. And when the days of his separation were fulfilled? He was brought to the door of the Tabernacle of the Congregation; and having presented to the Lord, by the hands of the priest, a sin-offering, a burnt-offering, and a peace-offering with the usual accompaniment of a meat- and drink-offering; and having had his hair cut off, and put into the fire underneath the sacrifice of peace-offering, he was thereupon released from the obligations of his vow (Gen. xxviii.; Lev. xxvii.).

The Trial of Jealousy.—The law as to the Trial and Offering of Jealousy is laid down at length in? The fifth chapter of Numbers.

National and Periodical Sacrifices.—Besides the Individual and occasional or Voluntary Sacrifices of the Hebrews, there were others which were National and Periodical—namely? The Daily, Weekly, Monthly, and Yearly Sacrifices.

The Daily Sacrifice.—What was the Daily Sacrifice, or, as it is sometimes called, the Continual Burnt-offering? Two lambs of the first year, one in the morning, and the other in the evening; and along with each of these victims there was offered a portion of flour, oil, and wine, for a sweet savour, an offering made by fire to Jehovah (Exod. xxix.; Numb. xxviii.).

The Weekly Sacrifice.—What was the Weekly Sacrifice? It was a sacrifice offered every Sabbath; was equal to the daily sacrifice; and was offered in addition to it (Numb. xxviii.).

The Monthly Sacrifice.—What was the Monthly Sacrifice? Two young bullocks, one ram, seven lambs of the first year, along with a portion of flour, oil, and wine, for a burnt-offering, and one kid of the goats for a sin-offering, *over and above* the continual burnt-offering, were offered up on the first day of the moon, which was always proclaimed to the people by sound of trumpets (Numb. xxviii.; Ps. lxxxi.).

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The Yearly Sacrifices.—What were the Yearly Sacrifices? Those which were offered at the Feast of Trumpets, on the Great Day of Atonement, and at the three great Annual Festivals, at which all the males of the Jewish nation were required to appear before the Lord.

Feast of Trumpets.—What was the Feast of Trumpets? It was a festival held on the first day of the seventh month (Tisri), which was the commencement of the civil year, and was a day of blowing of trumpets—whence its name: the peculiar sacrifices of which were one young bullock, one ram, and seven lambs of the first year without blemish, with accompanying meat-offerings, and one kid of the goats for a sin-offering, over and above the various offerings that were presented in the ordinary monthly sacrifice (Lev. xxiii.; Numb. xxix.).

The Great Day of Atonement.—In what manner was the great, all-embracing Annual Atonement or Expiation made, not only for the priesthood and for the people, but also for the cleansing, hallowing, and reconciling of the Altar, of the Tabernacle, and even of the Holy Place—which were held to be defiled by reason of the uncleanness, iniquities, and transgressions of the children of Israel? On the tenth day of the seventh month of the sacred year—the only day in the course of the year in which even the high priest was permitted to enter the Inner Sanctuary; which, as an everlasting statute, was always to be observed as a sabbath of rest and solemn humiliation—that is, a day in which they were to afflict their souls (namely, to *fast* *—by rigidly abstaining from all corporeal indulgences), and do no work at all; the high priest, after the ordinary morning service, having washed himself with water, and attired himself in his ordinary holy linen garments, and put on the linen mitre, came into the sacred enclosure with a young bullock for a sin-offering and a ram for a burnt-offering, the congregation providing him at the same time with two kids of the goats for a sin-offering, and another ram for a burnt-offering: then having slaughtered the bullock of the sin-offering for himself, he took with him some of its blood, together with a censer of burning coals of fire from off the altar, and with his hands full of sweet incense beaten small, he proceeded to within the veil; and put the incense upon the fire before the Lord, that the cloud of it might obscure the mercy-seat from his view, in order to protect him from the death that otherwise threatened him; he then took of the blood of the slaughtered bullock, and sprinkled it upon the mercy-seat eastward, and before the mercy-seat with his finger, seven times, thus making atonement for himself and his house (that is, for the whole Levitical body): he then came forth from the Tabernacle, and killed the goat of the sin-offering for the people, the lot having determined which of the two kids of the goats provided by the congregation should be sacrificed, and which set at liberty; and with the blood of that on which the Lord's lot fell he returned to within the veil, and did with that blood as he had done with the blood of the bullock—thus making atonement for the (*Most*) Holy Place and for the (*Outer*) Tabernacle; no man being permitted to enter the sacred edifice whilst he was thus making an atonement for himself, and for his household, and for all the congregation of Israel: and having come forth again, he made an atonement for the Altar, by putting some of the blood of the bullock and of the goat upon its horns, and sprinkling of the blood upon it seven times with his finger; and then laying both his hands upon the head of the live goat which had

* The only *fast*, moreover, enjoined in the Law of Moses.

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been left standing there, he confessed over it all the sins of the congregation, putting them upon the head of the goat, and then sent it away by the hand of a fit man (a man of opportunity) into the wilderness, into a land not inhabited, and there to let it go: and having done so, he again went into the Tabernacle of the Congregation, and having there put off his ordinary linen garments in which he had thus far been officiating, and having again washed himself with water, and resumed his peculiar and more splendid vestments, he came forth and offered his own burnt-offering (ver. 3), and the burnt-offering of the people (ver. 5), in order to make a *special* atonement for himself and for them: and, last of all, the *peculiar* solemnities of *The Day* were closed by burning along with these upon the altar the fat of the two sin-offerings that had been already presented; and causing the residue of the flesh of them, along with the skins and excrement, to be carried forth from the camp, and there burned with fire. And both the persons employed in removing and burning these carcasses, and he by whom the representatively sin-laden goat was sent away into the wilderness, were considered so defiled and contaminated by the operation that? They were required to wash their clothes, and bathe their flesh in water, before they were allowed to return into the camp. And these, the *peculiar* services of *The Day*, were supplemented by a duplicate of the peculiar offerings that were presented at the Feast of Trumpets—namely, of? One young bullock, one ram, and seven unblemished lambs of the first year, together with the customary meat- and drink-offerings, as a burnt-offering; and one kid of the goats as a sin-offering. And the entire solemnity of *The Day* was brought to a close by the offering up of the never on any account to be neglected? Ordinary every-day evening oblation (Lev. xvi.; Numb. xxix. 7-11).

The Three Annual Feasts.—What were the three great Annual Feasts, at which all the males of the Jewish nation were required to appear before the (Ark of the) Lord), in the place of his choice (whether in the Wilderness, at Shiloh, or in Jerusalem)? The Feast of Unleavened Bread, or the Passover; the Feast of Weeks, afterwards called Pentecost; and the Feast of Tabernacles or Booths, sometimes called the Feast of Harvest and the Feast of Ingathering. In what condition were they to present themselves before the Lord on these occasions? They were not to appear before the Lord empty, but to give, every man as he was able, according as the Lord had blessed him (Exod. xxxiv.; Deut. xvi.).

The Passover (see page 27).—What was the Passover designed to commemorate? The coming forth out of Egypt, and the passing of the destroying angel over the houses of the Israelites, on that night when the first-born were slain throughout all the land of Egypt. In addition to the *sprinkling* of the blood, and *eating* the flesh of the paschal lamb on the evening of the fourteenth or commencement of the fifteenth day of the month, in what has been called the *Egyptian* passover, other observances in the *perpetual* passover of after-times were enjoined, namely? The *passovers* (which were not now, *apparently*, selected till they were needed) for every one that was not clean having been slain by the Levites, and of *all the passovers*, the fat burned and the blood sprinkled (round about upon the altar of burnt-offering) in the place of the Lord's choice, by the priests, the fifteenth *day* of the month (the night having been passed over) was observed as a holy convocation or assembly for worship, in which no work was done, save the preparation of absolutely necessary food: and on this and the six following days, an offering in addition to the *daily* sacrifice was made of two

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young bullocks, one ram, and seven lambs of the first year without blemish, accompanied with meat-offerings, for a burnt-offering, and one goat for a sin-offering; and on the morrow after the sabbath, or day of holy convocation, the first sheaf or handful of the harvest (barley, because first ripe) was brought to, and *waved* by, the priest before the Lord (previous to which they were to eat neither bread, nor parched corn, nor green ears); and at the same time there was offered one he-lamb without blemish for a burnt-offering, accompanied by a meat-offering (of two-tenth deals instead of one, as was customary) and a drink-offering, for a sweet savour unto the Lord: and the four following days, undistinguished by any other peculiar observances, having passed over, the seventh or last day of the feast, like the first, was observed as a holy convocation or assembly for worship: and during the whole seven days that the feast lasted, the use of leaven was absolutely interdicted; and hence this whole festival is sometimes called the Passover or Feast of the Passover, and sometimes the Feast of Unleavened Bread. (Lev. xxiii.; Numb. xxviii.; Deut. xvi.; Joshua v.; 2 Chron. xxx., xxxv.; Ezra vi.; Ezek. xlv.; Luke xxii.)

The Feast of Weeks.—When was the Feast of Weeks celebrated? Seven weeks or fifty days after the sickle was first put to the corn; that is, after the Feast of the Passover (the commencement of barley harvest), in the month Sivan, the third month of the sacred, and the ninth month of the civil year: on which occasion there were offered up two leavened loaves—the first-fruits of the wheat harvest—accompanied with seven unblemished lambs of the first year, one young bullock, and two rams, with accompanying meat- and drink-offerings, for a burnt-offering; with one kid of the goats for a sin-offering, and two lambs of the first year as a sacrifice of peace-offering, supplemented by the same offerings as were presented on *each* of the seven days of the Feast of the Passover (Lev. xxiii.; Numb. xxviii.). How long did this festival last? One day only. For what purpose was it instituted? It was instituted as a day of general rejoicing at the completion of the grain harvest, and for the expression of their gratitude at the contrast between their now happy condition and the grievous bondage to which they had formerly been subject in Egypt. And in what terms were they enjoined to be mindful of the poor on this as on all other occasions? When ye reap the harvest of your land, thou shalt not wholly reap nor make clean riddance of the corners of thy fields, nor if thou hast forgotten a sheaf shalt thou go again to fetch it; neither shalt thou gather the gleanings of thy harvest nor of thy vineyard; thou shalt leave them unto the poor, to the stranger, to the fatherless, and to the widow: I am the Lord your God (Exod. xxiii.; Lev. xxiii.; Deut. xvi.).

The Feast of Tabernacles.—When was the Feast of Tabernacles, the most joyous of all the Hebrew festivals, observed? The Feast of Tabernacles, the *Harvest-home* of the nation, was celebrated at the close of the vintage, in the month Tisri, the seventh month of the sacred, and the first month of the civil year. How long did this festival last? Eight days, commencing on the fifteenth day of the month, the first and last days being Sabbaths; and all the eight days of the feast were distinguished by extraordinary, but, in magnitude, constantly decreasing sacrifices and offerings, both public and private. Whence its name, and for what purpose was it instituted? It was called the Feast of Tabernacles, because during its continuance the people went out and dwelt in booths made of the boughs of trees, branches of palm-trees, and the boughs of thick trees and

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willows of the brook, to remind them of their dwelling in tents during their passage through the waste howling wilderness; and it was also an occasion of annual rejoicing and thanksgiving to God for the abundant fruits of the earth then gathered in. After their settlement in Canaan, how was the land secured from hostile invasion when the people were flocking to the great festivals? The Lord provided by a special miracle that no man should desire their land when they went up to present themselves before the Lord in Jerusalem. When did the Sabbath-days and feast-days of the Jews begin and end? In the evening at sunset (Exod. xxiii.; Lev. xxiii.; Numb. xxix.; Deut. xvi.).

The Sabbatical Year.—What was the Sabbatical Year? It was a year of rest from labour observed every seventh year. And how were the people sustained during the sabbatical year? The Lord blessed the sixth year, so that it brought forth fruit for three years (Exod. xxiii.; Lev. xxv.).

The Year of Jubilee.—What was the Year of Jubilee? It was a year of rest from labour observed every forty-ninth or fiftieth year; in which, as in the sabbatical year, they neither sowed nor reaped; in which persons who had lost their inheritances resumed them, in what way soever they might have been alienated; and in which slaves* of Hebrew descent of every description were set free with their wives and children (Lev. xxv.).

Excommunication.—What was the punishment inflicted for a deliberate transgression or neglect of any of the positive precepts of the Ceremonial Law? Excommunication; that is, excision or cutting off, frequently denoted in Scripture by the expression, "Cursed is he"—of which there were three different degrees; but which, in its severest form, was a solemn and absolute exclusion from all intercourse and communion with any other individual of the Jewish nation (Exod. xxi., xxiii.; Lev. xxv.; Deut. xv.).

MOSES AND JOSHUA—Continued.

Moses in the Wilderness (*continued*).—*Before leaving the wilderness of Sinai what arrangement did the Lord direct Moses to make, with a view to war?* To number all the males of the congregation, from twenty years old and upwards. *How many were they found to be?* Upwards of six hundred and three thousand (603,550), exclusive of the Levites, who were numbered by themselves (Numb. i.). *And on the second celebration of the Passover, what* relaxation, *as to the time of observing it, was made*

Numbering of the people.

* Slavery existed amongst the Jews from the origin of the nation. Abraham's three hundred and eighteen servants born in his house were of this description. The harsher features of the institution, however, were greatly softened by special provisions of the Mosaic code. Foreign slaves were to be held and inherited as property for ever; but slaves of Hebrew descent were, under the chastening recollection of the nation's bitter bondage in Egypt, to be treated with brotherly kindness; to be liberated after a servitude of six years; and, as stated above, were, as often as the year af Jubilee came round, to be set unconditionally free: and the Hebrew slave of a rich sojourner or stranger was redeemable at *any time*, at a price proportioned to its distance from that joyous season of general restitution and release. (Exod. xxi.; Lev. xxv.; Deut. xxiii.)

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in favour of such as happened to be defiled by a dead body, or unable to observe it by reason of being on a journey afar off? They were allowed to observe it a month later. *But the Lord enjoined, at the same time, that every soul neglecting the ordinance of the Passover without any such excuse?* Should be cut off from among his people. *How long did they remain in the wilderness of Sinai?* Nearly a year. *And after leaving the hallowed locality, whither did they proceed?* Northwards, towards the wilderness of Paran. *Moses having previously besought his brother-in-law Hobab, who was at that time in the camp?* Not to leave them, but to be to them instead of eyes. *And what happened soon after their setting out?* They loathed the manna, and the fire of the Lord burned against them, and consumed them that were in the uttermost parts of the camp. *How was the burning stayed?* Moses prayed unto the Lord, and the fire was quenched. *And the name of the place was called?* Taberah (that is, Burning). *And when the people (incited, apparently, by the murmuring of the mixed multitude that were amongst them) remembered the food which they ate freely in Egypt—the fish, the cucumbers, the melons, the leeks, the onions, and the garlic—and wept and said, Who shall give us flesh to eat, how was Moses affected?* He said to the Lord, Wherefore have I not found favour in thy sight, that thou layest all the burden of this people upon me alone. *And the Lord said to him?* Gather to me seventy men of the elders of Israel (Numb. xi.), and I will take of the spirit that is upon thee and put it upon them, and they shall bear the burden of the people along with thee. *And promised at the same time?* An abundant supply of flesh. *And when Moses, marvelling whence such a supply could be furnished, said, Shall the flocks and the herds be slain for them; or shall all the fish of the sea be gathered together for them, to suffice them; what did the Lord say to him?* Is the Lord's hand waxed short: Thou shalt see now whether my word shall come to pass unto thee or not. *And when Moses gathered the seventy* men of the elders of the people round about the Tabernacle, the Lord came down in a cloud, and?* Took of the

March to Taberah.

Loathing the manna, and its consequences.

Hankering after the provision of Egypt.

Moses commanded to select seventy of the elders.

The distrust of Moses rebuked.

* This appears to have been only a temporary Senate appointed for relieving Moses, to some extent, of the cares of government; and not, as has been supposed, the *nucleus* of the Sanhedrim—in after-times the Great Council of the nation—which does not appear to have been instituted till after the Babylonish Captivity.

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spirit that was upon Moses, and gave it to the seventy elders, and they prophesied, and did not cease. *But two of their number—Eldad and Medad—having, for some unexplained cause, remained in the camp, were yet equally filled with the spirit, and?* Prophesied where they were. *And when Joshua, jealous for the honour of his master, and thinking this irregularity an intrusion upon his spiritual function, entreated Moses to forbid them, what was the characteristic reply of the great lawgiver?* Enviest thou for my sake;—would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them also (Mark ix. 38). *And when Moses and the elders returned to the camp, what happened?* A wind from the Lord brought quails from the sea in prodigious abundance, and the people ate of them; but while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and he smote them with a very great plague. *And the name of the place was called?* Kibroth-hattaavah (that is, the Graves of Lust). *On leaving Kibroth-hattaavah, whither did they proceed?* To Hazeroth. *Where Aaron and Miriam murmured against Moses because of?* The Ethiopian (or Cushite) woman* whom he had married. *Saying?* Hath the Lord indeed spoken only by Moses; hath he not spoken also by us. *And the Lord heard, and came down in the cloudy pillar, and stood in the door of the Tabernacle, and called forth?* Moses and Aaron and Miriam into his presence. *And intimated the superiority of Moses' official dignity to that even of the prophetical office, by addressing to Aaron and Miriam these remarkable words?* If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream: my servant Moses is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses. *And the anger of the Lord was kindled against them, and?* He departed. *The cloud, too, departed from off the Tabernacle, and behold?* Miriam became leprous, white as snow.

The seventy imbued with the spirit of Moses.

Joshua's mistaken zeal reproved.

Supply of quails, and the plague that followed.

Murmuring of Aaron and Miriam.

Moses' official dignity solemnly confirmed.

Miriam's leprosy.

* Zipporah, most probably, as we have no hint of any other marriage; and Cush, as a geographical term with the Israelites, denoted all the countries lying to the south of them, indefinitely.

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But Aaron having acknowledged his sin, and having besought Moses in her behalf? Moses cried unto the Lord, and the Lord healed her at the end of seven days. *Whither did they go next?* After leaving Hazeroth, they went and pitched in the wilderness of Paran (Numb. ix.–xii.).

Moses at Kadesh-barnea.—*When they came to Kadesh-barnea, in the wilderness of Paran, on the southern border of Canaan, what step was taken by the command of the Lord?* Twelve men, one from each tribe, were sent to spy the land of Canaan. *That is?* To see what sort of a land it was, whether fat or lean, whether there was wood therein or not; what sort of people dwelt therein, whether strong or weak, few or many; and what cities they dwelt in, whether in tents or in strongholds. *At what time of the year did the spies set out?* At the time of the first ripe grapes. *When and how did they return?* At the end of forty days, bringing with them a cluster of grapes from the brook Eshcol, borne between two of them upon a staff; and also of the pomegranates and of the figs of the land. *And what* report *did they give of the land and of its inhabitants on their return?* They said that it was a land flowing with milk and honey; but that its cities were walled and very great, and that they seemed to themselves as grasshoppers before its inhabitants, the giant sons of Anak. *Did any of the spies show themselves firmer than the others on this occasion?* Yes; Caleb and Joshua, who were for going up at once, in the *Lord's* strength, to the conquest of the country. *How were the people affected by* their *report and exhortation?* They were for stoning them with stones; and murmured against Moses and Aaron, and were for making a captain and returning to Egypt. *What punishment was inflicted upon them in consequence?* The ten faint-hearted spies died of a plague, and the people were condemned to wander forty years (about thirty-seven, probably, from this time) in the wilderness, with the assurance that all of them above twenty years of age should die there, save Caleb the son of Jephunneh and Joshua the son of Nun. *And when the people, after a* verbal *expression of repentance, presumptuously resolved, contrary to God's command and the express prohibition of Moses, to invade the land in their* own *strength, what happened?* The Amalekites and Canaanites smote them, and discomfited them even unto Hormah. (Numb. xiii., xiv., xxxiii.; Deut. i.)

Twelve spies sent from Kadesh-barnea.

Return and report of the spies.

A general murmuring at the report.

Its punishment.

Back into the Wilderness again.—*What signal example, about*

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this time, was made of a man for Sabbath-breaking? He was found gathering sticks, and all the congregation stoned him with stones, without the camp, as the Lord commanded Moses (Numb. xv.). *And how was Shelomith's son punished for cursing and blaspheming the* name *of the Lord?* The Lord commanded that he too should be stoned without the camp (Lev. xxiv.). *What was the ground of the conspiracy of Korah, Dathan, and Abiram?* Envying the authority of Moses and Aaron, they and two hundred and fifty princes of the congregation gathered themselves together and said, Ye take too much upon you, ye sons of Levi, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord. *And when Moses heard?* He fell on his face, and said to Korah and his company, Take you censers, and put fire in them, and lay incense thereon, and come before the Lord, thou, and thy company, and Aaron to-morrow; and it shall be that the man whom the Lord doth choose, he shall be holy. *And when they had assembled at the door of the Tabernacle as directed, Moses, by the command of the Lord, said to the congregation?* Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed: for if these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. *And when he had made an end of speaking?* The ground that was under them clave asunder, and the earth opened her mouth and swallowed them up; and they and all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation: and all Israel that were round about fled at the cry of them. *And a fire came forth from the Lord and?* Consumed their two hundred and fifty followers that offered incense. *And the censers of these sinners against their own souls were?* Made into broad plates for a covering of the altar. *Were the people suitably affected with the awful punishment of these rebellious men?* No; they murmured against Moses and Aaron, saying, Ye have killed the people of the Lord. *In consequence of which?* Wrath went forth from the Lord, and a plague threatened to destroy the whole congregation. *How was the plague stayed?* Aaron, by the command of Moses, took a censer of incense, and ran into the midst of the congregation, and stood between the dead and the living, and made atonement for the people and the plague was stayed. *And*

Sabbath-breaking and blasphemy.

Conspiracy of Korah, Dathan, and Abiram.

The consequent murmuring and punishment of the people.

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what miracle did the Lord then work to show that he had chosen the family of Aaron alone *to the priesthood?* Twelve rods by the Lord's direction, inscribed with the names of the twelve tribes of Israel, were deposited in the Tabernacle before the Testimony; and on the morrow the rod of the tribe of Levi, which had been inscribed with the name of Aaron, brought forth buds, and bloomed blossoms, and yielded almonds (Numb. xvi., xvii.).

Aaron's rod budding.

Moses at the Southern Boundary of Canaan again.—*When the Israelites came to the southern boundary of Canaan again, to Meribah in Kadesh, in the wilderness of Zin, what happened?* Miriam died there; and there the people murmured again for want of water. *And what did the Lord direct Moses to do?* To take his rod and to *speak* to the rock, and it would give forth its water. *And did he do so?* No; Moses and Aaron gathered the congregation together before the rock, and Moses took his rod and said, Hear now, ye rebels; must we fetch you water out of this rock: and Moses *smote* the rock twice with his rod, and water came out abundantly. *And the name of the place was called?* Meribah. *That is?* Strife; because there the children of Israel strove with the Lord. *In all their murmurings, how is it that we hear nothing as to the want of clothes, as well as of food and of drink?* Their clothes waxed not old, and their feet swelled not, neither did their shoes wear out (Deut. viii., xxix.). *And when Moses sent messengers from Kadesh to the king of Edom entreating him, as the brother of Israel, that they might be* allowed *to pass through his territory, did the king of Edom grant his request?* No; he utterly refused to do so. *Did the Israelites attempt to force a passage?* No; for the Lord had said, Meddle not with them; for I have given Mount Seir (that is, Edom) to Esau for a possession. *What happened when they came to Mount Hor?* Aaron died there, and Eleazar his son (by his wife Elisheba, Exod. vi. 23) was made high priest in his stead (Numb. xx.; Gen. xxv.; Deut. ii.) *By whom were the Israelites attacked soon after the death of Aaron?* By Arad, king of the Canaanites. *With what result?* The Lord hearkened to the voice of Israel, and the Canaanites were utterly vanquished at Hormah. *As the people were making a circuit round the land of Edom, when they were discouraged because of the way, and murmuring because there was no bread nor water, what judgment were they visited with?* The Lord

Death of Miriam.

Moses exceeding his commission at Meribah.

The king of Edom.

Death of Aaron.

Defeat of Arad

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sent fiery serpents among them, and they bit the people, and many of them died. *How was the judgment averted?* Moses, by the direction of the Lord, made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived (2 Kings xviii.). *When the Israelites entreated permission to pass through the land of Sihon, king of the Amorites, did* he *grant them permission?* No; he utterly refused, as the king of Edom had done before. *What did the Israelites do in consequence?* They smote him with the edge of the sword, and took possession of his land. *What king did the Israelites overcome next?* Og, the gigantic king of Bashan (Deut. iii.), in a battle fought at Edrei; and they took possession of *his* land likewise (Numb. xxi.).

Fiery serpents, and serpent of brass.

Defeat of Sihon.

And of Og.

Balaam greedily hankering after the Wages of Unrighteousness.—*How was Balak, king of Moab, affected when he saw all that the Israelites had done to the Amorites, who,* themselves, *had been more than a match for the Moabites under their former king?* He was sore afraid, and sent messengers with the rewards of divination in their hands for Balaam, the prophet, the son of Beor (or Bosor), who resided at Pethor by the river (Euphrates) in Mesopotamia (Aram), to come and curse them. *How was Balaam rebuked for his iniquity as, in unholy compliance with the call, he was journeying towards the land of Moab?* His dumb ass, speaking with man's voice, forbade the madness of the prophet. *And* did *Balaam after all curse the Israelites, as he was desired?* No: he loved, and was greedily eager to earn, the wages of unrighteousness, but under the constraining power of the Almighty, who turned the intended curse into a blessing, he said, Behold, I have received commandment to bless: He hath blessed; and I cannot reverse it. *How was Balak affected in consequence?* His anger was kindled against Balaam, and he smote his hands together, and told Balaam to flee to his place (Numb. xxii.–xxiv.; Deut. xxiii.; 2 Peter ii.; Jude; Rev. ii.). *And wherefore did the Israelites not attack the Moabites and their brethren of Ammon, who dwelt beside them?* Because the Lord had said, Distress them not, neither contend with them in battle; for I have given the land to the children of Lot for a possession. *Did this exemption from hostilities imply anything like approval of their conduct towards the Israelites?* So far from it, that whilst the children of an Edomite or of an Egyptian might be ad-

Balak and Balaam.

The Moabites.

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mitted into the congregation of the Lord in the third generation, it was ordained that no Ammonite or Moabite should enter into the congregation of the Lord even to the tenth generation—that is, for ever (Deut. ii., xxiii.; Neh. xiii.). *What insidious advice did Balaam give to Balak when God had hindered him from cursing Israel?* To cast a stumbling-block before the children of Israel, by enticing them to impurity and idolatry (Rev. ii.). *And what was the result of this wicked suggestion?* The Israelites were seduced, and twenty-four thousand of them died of a plague. *How was the plague put a stop to?* Phinehas stood up, and executed judgment, and the plague was stayed (Numb. xxv.; Ps. cvi.).

Balaam's insidious advice.

The consequence thereof.

A Second Numbering of the People.—*When the children of Israel were now a second time numbered by the command of the Lord, how many were they found to amount to?* Upwards of six hundred and one thousand men (601,730) able to go to war. *What remarkable circumstance was connected with this numeration?* There was not, amongst them all, one man of those whom Moses and Aaron the priest numbered in the wilderness of Sinai, save Caleb the son of Jephunneh, and Joshua the son of Nun (Numb. xxvi.). *Did Moses lead the people into the promised land?* No. *Why was he not permitted to do so?* Because he did not *sanctify* the Lord at the water of Meribah in Kadesh. *When the Lord intimated to Moses that he would only see the land, and not be permitted to enter it, in what terms did he sue for a successor?* He said, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out and come in before them; and who may lead them out, and who may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. *What warlike operation did Moses, by the command of the Lord, execute a little before his death?* He conquered and spoiled the Midianites. *What prophet was found amongst the slain?* Balaam (Numb. xxxi.).

Moses, Caleb, and Joshua the only survivors of the former numeration.

Moses sues for a successor.

The Midianites conquered and spoiled, and Balaam slain.

Allotment of the Conquered Transjordanic Territory.—*And what allotment did Moses make of the conquered pastoral territory that lay to the east of the Jordan?* He allotted it, at their request, for an inheritance to the tribes of Reuben, Gad, and the half of Manasseh, in consideration of their numerous flocks and herds, and on promise of the men of them going, ready armed, over Jordan, be-

The portion of Reuben, Gad, and the half tribe of Manasseh.

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fore the people, until the land should be subdued before the Lord; and until the children of Israel should have inherited every man of them his inheritance (Numb. xxvii., xxxi. xxxii.).

The Last Days, Death, and Character of Moses.—*How was Moses employed during the remaining brief portion of his life?* He assembled the people, and in their hearing recounted the principal incidents in their eventful history since the time of their deliverance from Egypt; recapitulated the whole law—enlarging on the blessings of obedience, and on the consequences of apostasy and wickedness; and having recited a divinely inspired song of *witness*, and blessed the people, he went up, by the command of the Lord, to the mountain of Nebo, to the top of Pisgah, and there the Lord showed him the land of Promise—westward, and northward, and southward, and eastward—and said to him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes; but thou shalt not go over thither. *What account is given of his death and burial?* He died there, and the Lord buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre to this day. *And the children of Israel mourned for him?* Thirty days. *How old was he when he died?* One hundred and twenty years; yet was his eye not dim, nor his natural force abated. *What was his general character, and what rank does he hold amongst the worthies of Scripture?* He was very meek, above all the men that were upon the face of the earth; and there arose no prophet, afterwards, in Israel, like unto Moses, whom the Lord knew face to face (Numb. xii. xxvii., and Deut. xxxi.–xxxiv.).

Moses' valedictory address to the congregation of Israel.

His vision of the land of Promise.

His death and burial.

His character.

Joshua.—*Who, by divine direction, a little before the death of Moses, was formally appointed to succeed him as leader of the Israelites?* Joshua, the son of Nun, of the tribe of Ephraim. *Called also?* Oshea, Hoshea, Jeshua, and Jehoshua. *How was he consecrated or set apart to the office?* By the laying on of the hands of Moses, who gave him a charge, encouraging and strengthening him, in presence of Eleazar the priest, and before all the congregation (Numb. xiii., xxvii.; Deut. iii., xxxiv.; Neh. viii.). *And to Joshua, after the death of Moses, the Lord said?* Arise, go over this Jordan, thou and all this people, into the land which I do give to them: every place that the sole of

Consecration of Joshua.

Divinely enjoined to cross the Jordan.

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your foot shall tread upon, that have I given unto you: be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. *Whereupon Joshua commanded the officers of the people, saying?* Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess. *What did Joshua do in order to ascertain the state of the land?* He sent from Shittim in the plains of Moab (where the Israelites were at that time encamped) two spies secretly to spy out the land, even Jericho. *And when the king of Jericho, on being informed that they had gone into the house of Rahab to lodge, sent to take them, what did Rahab do?* She hid them amongst some flax which she had laid in order upon the roof; and when the pursuers were gone, she let them down by a cord through the window of her house, which was upon the town wall. *What was the report of the spies to Joshua on their return to the camp?* They said, Truly the Lord hath delivered all the land into our hands; for even all the inhabitants of the country do faint because of us (Josh. i., ii). *In what terms had they previously been encouraged fearlessly to undertake the conquest of the country?* The Lord said to Moses in the wilderness of Sinai, Mine Angel shall go before thee, to keep thee in the way, and to bring thee into the land that I have prepared; and I will send my fear before thee, and destroy all the people to whom thou shalt come, and make all thine enemies to turn their backs unto thee. *Only by little and little I will drive them out before thee, lest?* The land become desolate, and the beasts of the field multiply against thee (Exod. xxiii). *How were they commanded to deal with the inhabitants, after the invasion had actually taken place?* The Lord spake *further* unto Moses, in the plains of Moab, by Jordan, near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over this Jordan into the land of Canaan, then shall ye dispossess and drive out all the inhabitants of the land from before you, the Hittites,* the Girgasites, the Amorites, the Canaanites, the

Two spies sent to spy the land.

Rahab's treatment of the spies.

Encouragement to undertake the conquest of Canaan.

How the inhabitants were to be dealt with.

* It is a noticeable circumstance, that of these seven nations the Girgasites are only once mentioned as having fought against Israel (Josh. xxiv.), whilst the other six nations are constantly enumerated as carrying on the war. To account for this, the Jews have a tradition that the Girgasites, believing in the power of God, fled before Joshua, and withdrew into Africa.

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Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than thou; smiting and utterly destroying them, saving alive nothing that breatheth; making no covenant with them, nor showing mercy unto them; destroying all their pictures and their altars; quite plucking down their high places, cutting down their groves, and burning their graven images with fire; and ye shall divide the land by lot, for an inheritance among your families, according to the tribes of your fathers. *And after they were once fairly established in the country, dwelling in the cities and in the houses of the nations whom the Lord would cut off, how were they commanded to deal with the inhabitants of the cities that were very far off from them, and which were not of the cities of the nations?*

How the peoples outside and beyond Canaan were to be dealt with.

In cases of armed resistance, they were commanded to smite every male of them with the edge of the sword; but to take the women, and the little ones, and the cattle, and all the spoil of the cities unto themselves: and in cases of unconditional submission, to spare the inhabitants, but to render them tributary (Numb. xxxiii.; Deut. vii., xix., xx.). *What was there remarkable in the passage of the Jordan?* On the tenth day of the first month, the priests, bearing the Ark of the Covenant of the Lord of all the earth, went before the people; and as soon as ever the feet of the priests touched the waters of the Jordan, the waters that came down from above stood up on an heap, and the waters below failed and were cut off, and the people passed over on dry ground; and as soon as the soles of the priests' feet were lifted out of the Jordan and set upon the dry land, the waters of the river returned to their place and overflowed the banks as before, even as it always does in the time of harvest. *What was done to commemorate this event?* Twelve stones, by divine command, were set up in the midst of Jordan, by twelve men, one from each tribe, previously prepared by Joshua, in the place where the feet of the priests stood firm; and other twelve, in like manner, from the midst of Jordan, carried by the twelve men, each a stone upon his shoulder, were set up in Gilgal, where the children of Israel encamped, the first night after their entrance into Canaan (Josh. iii., iv.). *How were the Canaanites affected when they heard of the miraculous passage of the Jordan?* Their hearts melted, and there was no spirit in them. *What rite, discontinued during their wilderness sojourn, was renewed among the children of Israel on this occa-*

The passage of the Jordan.

Its commemoration, and effect upon the Canaanites.

The renewed observance of Circumcision and the Passover.

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sion? Circumcision. *And what festival was celebrated?* The feast of the Passover. *And, on the morrow, after the Passover, when they had eaten of the old corn of the land, what happened?* The manna ceased. *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood over against him?* The angel of the Lord, with his sword drawn in his hand. *And when Joshua said to him, Art thou for us, or for our adversaries, what was the cheering reply?* Nay; but as captain of the host of the Lord am I now come (Josh. v.).

The cessation of the manna.

The angel-captain of the Lord's host.

Commencement of the Conquest of the Land.—*What Canaanitish city did the Israelites first obtain possession of?* Jericho. *In what manner?* The armed men before the Ark of the Covenant, preceded by seven priests blowing trumpets of rams' horns, and the rere-ward (*gathering host*) following after the Ark, went round the city, once every day for six days; and on the seventh day, having compassed the city seven times, the people, at the sound of the trumpets, shouted with a great shout, and the walls of the city fell down flat; and the Israelites went in and burned the city with fire, and destroyed all with the edge of the sword. *Saving only, as had been stipulated on oath?* Rahab and her kindred, and all that belonged to her. *Because?* She hid the messengers that Joshua had sent to spy out Jericho. *And the silver and gold, and vessels of brass and iron, they put, as they were commanded?* Into the treasury of the house of the Lord. *And Joshua adjured them at that time, saying?* Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it (Josh. ii., vi.; 1 Kings xvi.). *What city did the Israelites attack next?* Ai. *Was their first attack upon Ai successful?* No: the men of Ai came out against them, and slew about thirty-six men of them, and chased them before them; wherefore the hearts of the people melted, and became as water. *Wherefore did the Lord forsake them on this occasion?* Because the children of Israel had taken of the accursed thing. *That is?* One of the people had appropriated to himself some of the spoils of Jericho, which were ordered to be carried into the treasury of the Lord's house. *How was Joshua affected with their discomfiture before Ai?*

The capture of Jericho.

The sparing of Rahab.

The destination of the spoil.

First attack upon Ai.

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He rent his clothes, and fell to the earth upon his face before the Ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. *And when in his distress he cried unto the Lord, what answer did he receive?* The Lord said unto Joshua, Up, sanctify the people against to-morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies until ye take away the accursed thing from among you. *And how was the offender discovered?* The search, by the direction of the Lord, was referred to the determination of the lot; and Achan was at last singled out as the guilty individual. *And when Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done—what did he answer?* He said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold, I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. *And when they were so found, what punishment, by command of the Lord, was inflicted upon Achan?* He was stoned with stones; and he and all that belonged to him were burned with fire in the valley of Achor (Josh. vii.). *Was the second attack on Ai successful?* Yes. *What was the manner of it?* Some of the people went up in front, and some of them went round and lay in ambush behind the city; and when the men of Ai came out to pursue those in front, they fled as if they had been beaten, and those who were lying in ambush behind the city rose up and set it on fire; and the men of Ai, who were then between two armies, were smitten, so that none of them remained or escaped. *And the Israelites returned unto Ai, and?* Smote it with the edge of the sword. *And Joshua drew not his hand back until?* He had utterly destroyed all the inhabitants of Ai. *And the king of Ai, who had been taken alive?* Joshua hanged on a tree until eventide; and as soon as the sun was down, commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise a great heap of stones thereon (Josh. viii.).

Achan's trespass and punishment.

Second attack and capture of Ai.

Treatment of its king.

March to Mount Ebal.—*Whither did the children of Israel proceed after the destruction of Ai?* To Mount Ebal. *And on Mount Ebal, as Moses the servant of the Lord commanded the chil-*

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dren of Israel? Joshua built of whole stones, over which no iron had been lifted up, an altar unto the Lord God of Israel, and offered thereon burnt-offerings and peace-offerings. *And set up great stones, and plastered them with plaster, and wrote thereon very plainly, in presence of the children of Israel?* A copy of the Law of Moses. *And half of the tribes having taken their stand on Mount Gerizim to bless, and the other half on Mount Ebal to curse, and such of the Levites as were in immediate attendance upon the Ark in the middle space between, Joshua caused these Levites to read in a loud voice, in the hearing of the congregation?* All the words of the Law, the blessings and the curses, as Moses had commanded. *And to the cursings, as they were rehearsed, the tribes stationed on Mount Ebal answered and said?* Amen. *And the blessings were responded to in like manner by?* The tribes stationed on Mount Gerizim (Josh. viii.; Deut. xi., xxvii.).

The blessings and curses of the Law rehearsed from Mounts Ebal and Gerizim.

Doings after their Return to the Encampment at Gilgal.—*How did the Gibeonites, who dwelt a few miles to the north of Jerusalem, act when they heard what Joshua had done to Jericho and to Ai?* They came to Joshua, wilily pretending that they came as ambassadors from a far country, with the desire of cultivating the friendship of a people who had been so signally blessed by the Almighty. *And Joshua, without asking counsel of the Lord?* Made peace and a league with them, to let them live. *And the princes of the congregation?* Sware unto them. *And when their craft was discovered, what was done to them?* The princes of Israel said, Let them live, but let them be hewers of wood and drawers of water to all the congregation (Josh. ix.). *How were the kings in the neighbourhood affected when they heard that the Gibeonites had made peace with Joshua?* They feared greatly, because Gibeon was a great city, and all the men thereof were mighty; and Adoni-zedek, king of Jerusalem, and four other kings of the Amorites—namely, the kings of Hebron, Jarmuth, Lachish, and Eglon—came up, and encamped before Gibeon, and made war against it. *Who went to the assistance of the Gibeonites?* Joshua went up from the camp, which was still at Gilgal, he and all the people of war with him, and all the mighty men of valour. *With what result?* The Lord discomfited the confederates before Israel with a great slaughter at Gibeon. *And in the rout that ensued, in the going down from the upper to the nether Beth-horon, what more than marvellous occurred?* The Lord

Craft and punishment of the Gibeonites.

The Heaven-aided victory over the confederated kings at Beth-horon.

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cast down great stones from heaven upon the Canaanites, and the sun stood still at the bidding of Joshua, and the moon stayed until the people had avenged themselves upon their enemies. *What became of the five kings themselves?* They fled, and hid themselves in a cave at Makkedah. *And when this was reported to Joshua, he ordered?* Great stones to be rolled upon the mouth of the cave, and men to be set by it to keep them. *And when they had made an end of slaying their enemies with a great slaughter?* Joshua ordered the mouth of the cave to be opened, and the five kings to be brought out, and caused the captains of his men of war to put their feet upon their necks, and then hanged them upon five trees. *And at the going down of the sun he caused their bodies?* To be taken down and cast into the cave where they had hid themselves; and laid great stones in the cave's mouth, which remain until this very day. *And that same day Joshua took?* The city Makkedah, and utterly destroyed both its king and its people. *And thereafter, having proceeded to Libnah?* He smote it also with the edge of the sword, and all the souls that were therein. *And, attacking in succession Lachish, Eglon, and Hebron, capital cities of the confederated kings?* He took them; and all the souls that were therein he utterly destroyed. *And what befell Horam, king of Gezer, who had come up to the assistance of Lachish?* Joshua smote both him and his people, leaving none remaining. *And on his return from Hebron?* Joshua took Debir also, and utterly destroyed the king thereof, and all the souls that were therein. *And in like manner Joshua smote?* All the country of the hills, and of the south, and of the vale, and of the springs, and all their kings, leaving none remaining. *And what other great victory led to a similar subjugation of the northern part of the country?* That which Joshua gained over the confederated Canaanitish kings, headed by Jabin, king of Hazor, at the waters of Merom—houghing their horses, burning their chariots, putting the inhabitants of their cities to the sword, and destroying Hazor, the head of all those kingdoms, by fire. *Did Joshua, notwithstanding, still continue the war of extermination with the petty kings of the country?* Yes, for a long time. *How came it to pass that none of the inhabitants of the land (except the Gibeonites) offered to treat with the invaders?* Be-

Treatment of the five kings.

Capture of Makkedah, Libnah, Lachish, Eglon, and Hebron.

Victory over Horam, and capture of Debir.

Conquest of the southern districts.

Victory over the confederated kings at the waters of Merom.

The Lord's purpose in reference to the inhabitants of the land.

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cause it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour (Josh. xi., xii.). *When Joshua was now old and stricken in years* (Josh. xiii.), *which appear to have been the most important districts of the very much land that yet remained to be possessed?* The district of Philistia (the country of the Philistines) in the south-west, and the district of Phœnicia (the country of the Phœnicians or Sidonians) in the north-west.

The unconquered districts.

LAND OF CANAAN.

Situation and Extent.—The Land of Canaan, the Promised Land, or the Holy Land (the modern Palestine) the theatre of the most momentous events in the world's history, *now* the residence of the Israelites, constituting the south-westernmost portion of Syria, is situated, with respect to latitude, chiefly between? 31° and 33½° N. And with respect to longitude, between 34¾° and 36° E. Is in length about? 170 miles. And in breadth about? 70 miles.

General Aspect.—What as to the general aspect of Palestine? The western and south-western maritime portion of it (the Plains of Sharon and Philistia respectively), consists of a broad level, or but slightly undulating, belt of land, narrowing gradually from south to north; but the country *generally* consists of two sets of *highlands*, having, exclusive of the hills, an average elevation of 2000 feet, ranging north and south; between which, throughout their whole extent, is a deep depression, an enormous ravine, now called *El Ghor*, or *The Hollow*. The margins of the table-land, on both sides of *The Hollow*, form, for the most part, abrupt declivities; which, however, in general, are more lofty and precipitous on? The west than on the east side. The region of depression, during the period of Hebrew occupancy, constituted a sharp line of division between? The western agriculturists, and the eastern, or grazier, tribes.

Boundaries.—Canaan was bounded on the east and south by? Arabia Petræa. On the west by? The Mediterranean, or Great Sea (Numb. xxxiv). The only considerable bay in the Mediterranean coast line being? The Bay of Acre, towards the north-west. And the boundary on the north consists of? The mountain-ranges, collectively called Lebanon. Consisting of two parallel ridges, the more westerly, and in general the loftier, called? Libanus. And the more easterly? Antilibanus. Enclosing the fertile valley called? Cœle-Syria (that is, Hollow Syria), or the Valley of Lebanon. Watered by the river? Leontes. Which flows, at first, in? A southerly direction. And then rounding the southern base of Libanus, flows westward into? The Mediterranean. The southern and culminating mass of Antilibanus, which forms the northern boundary of Eastern Palestine, is called? Mount Hermon.

Principal Rivers and Lakes.—The principal river of Palestine? The Jordan, which rises at the base of Antilibanus. And flows through? Lakes Huleh and Tiberias into the Dead Sea. Constituting the eastern boundary of? Canaan *proper*. The Jordan is made up of two streams, which have their sources four miles apart, and which, after a short course, unite, and flow by one stream into? Lake Huleh. Which also receives the waters of a parallel stream of greater

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length and volume, to the west of the Jordan, at present called? Hasbeiyah. But to which the name Jordan? Has never been applied. The Jordan issues from Lake Huleh in a single broad and deep current, and about nine miles further down (in a direct line, but thirteen following the course of the stream), enters? The Lake of Tiberias. Between which and the Dead Sea, although the direct distance is only seventy miles, the length of its sinuous and headlong current is not less than? Two hundred miles. In the course of which it is precipitated down? Twenty-seven threatening rapids, besides others of less magnitude. And in some places attains a velocity of? Ten miles an hour. What of Lake Huleh (the waters of Merom)—in the north of the *Ghor*? It is of small extent; the southern part consisting of the clear waters of the lake, but the northern part of it is a mere marsh, and its surface is 100 feet above the level of the Mediterranean. What of Lake Tiberias (called also the Sea of Galilee, the Sea of Cinneroth, Chinnereth, or Chinneroth, and the Lake of Gennesaret)? East from the Bay of Acre, its northern shore is nine miles to the south of Lake Huleh; it is fourteen miles in length from north to south, and six broad from east to west, and its surface has a depression of 328 feet below the level of the sea. What of the Dead Sea (called also the Sea of Sodom, the Sea of the Plain, the East Sea, the Salt Sea, and *Lacus Asphaltites*)? Seventy miles to the south of the Sea of Galilee, it is forty-six miles long from north to south, and from five to twelve broad; and its surface has a depression of 1312 feet below the level of the Mediterranean. The most noted Scripture tributary of the Jordan? The Jabbok, which flows into it on the east side, about midway between the Sea of Galilee and the Dead Sea. And north from the Jabbok, but not mentioned in Scripture? The Jarmouk. Which also flows into it on the east side, a few miles to the south of? The Sea of Galilee. The most noted stream in Palestine that flows into the Mediterranean? The Kishon, which flows by a north-westerly course into the Bay of Acre. After the Jordan, which is the principal river that flows into the Dead Sea? The Arnon, which flows into it on the east. And formed the southern boundary of? Eastern Palestine.

Principal Mountains.—The most noted mountains within the limits of Canaan proper are? Carmel, a range of hills, having the same general direction as the Kishon, and terminating in the promontory to the south-west of the Bay of Acre; Mount Zion, west from the head of the Dead Sea; and Mounts Ebal and Gerizim, in the heart of Palestine proper. The most noted mountains within the limits of Eastern Palestine? The hilly districts of Bashan in the north, and of Gilead in the centre, and the Mountains of Abarim in the south.

Aboriginal Population.—Palestine, in the time of the patriarchs, and onwards till the time of Moses, was inhabited by? The Canaanites, the descendants of Canaan the son of Ham and grandson of Noah. Of whom the seven principal tribes were? The Hittites, Girgasites, Amorites, Canaanites (a name sometimes applied to all the inhabitants of Canaan, collectively, but here restricted to a particular tribe), Perizzites, Hivites, and Jebusites (Deut. vii.).

Distribution of the Land amongst the Tribes.—In the distribution of the land by Joshua, the south fell by lot to? Judah, Benjamin, Simeon, and Dan. The centre to? Ephraim, the half tribe of Manasseh *westward*, and Issachar. The north to? Zebulun, Naphtali, and Asher. The country beyond Jordan having been previously allotted to? Reuben, Gad, and the half tribe of Manasseh *eastward*.

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Notable Localities.—Of localities in Canaan proper, mentioned in Scripture history, up to the time of Joshua, the most noted in the south were? Salem, or Jerusalem, on Mount Zion; Bethlehem, Ephrath, Ephratah, or Bethlehem-ephratah, to the south of Jerusalem; Kirjath-arba, Mamre or Hebron, to the south of Bethlehem; Gibeon to the north-west of Jerusalem; Makkedah to the south-west of Jerusalem; Beth-el, originally Luz, to the north of Jerusalem; Ai or Hai, to the south-east of Beth-el; Jericho, north-west from the mouth of the Jordan; Gilgal, between Jericho and the Jordan; Askelon on the coast, and Gaza, Ashdod or Azotus, Ekron and Gath, inland, which were strongholds of the Philistines: the Valley of Eshcol, near Hebron or Mamre; the Valley of Aijalon, to the west of Gibeon; the Valley of Achor, in the neighbourhood of Jericho; and Beer-sheba and Beer-lahai-roi on the southern confines of the land. In the centre? Shechem, Sychem, or Sychar, between Mounts Ebal and Gerizim; Shiloh, south from Shechem; Timnath-serah, or Timnath-heres, in the hilly region in the south of Ephraim: the Plain of Moreh in the neighbourhood of Shechem; and the great Plain of Jezreel or Megiddo, alongst the course of the Kishon. In the north? Kedesh-naphtali, to the north-west of the waters of Merom; Hazor, the capital of Jabin—site unknown; Laish, Leshem, or Dan, near the source of the Jordan; and Tyre and Sidon on the north-west coast, the two principal cities of the Phœnicians. Beyond Jordan? Bezer (in the wilderness) in the south-east; Ramoth to the south of Mount Gilead; Peniel, or Penuel, on the Jabbok; Mahanaim to the north of the Jabbok; and Golan, to the east of the Sea of Galilee.

Site of the Dead Sea.—The site of the Dead Sea was originally occupied by? The Vale of Siddim. In which were the Cities of the Plain, namely? Sodom and Gomorrah, Admah and Zeboiim, and Bela or Zoar.

The Nations and Peoples around Palestine.—The nations and peoples around Palestine were? The Edomites, the inhabitants of Idumea, to the south; and beyond these, the Amalekites and Midianites; the Moabites, to the south-east of the Dead Sea; the Ammonites, to the east of Reuben and Gad; and it was enclosed on the north and north-east by Syria. Of which the ancient capital was? Damascus (150 miles north by east from Jerusalem). The entrance to Syria from Northern Palestine through Cœle-Syria, or the Valley of Lebanon, is called in Scripture? The *entering in* of Hamath.

The Distribution of the Land amongst the Tribes.—How *was the land, although still only partially subdued, distributed amongst the tribes?* The territory of Canaan proper—that is, west of the Jordan, from Lebanon to the borders of Egypt—was distributed by lot at two different times; first, in Gilgal, to Judah, Ephraim, and the half tribe of Manasseh; and on the second distribution, at Shiloh, to the remaining tribes,* with the exception of Reuben, Gad, and the *other* half

The allotments of the tribes.

* On occasion of Zelophehad's daughters claiming the inheritance of their father, the Lord directed that, in the case of a man who, like Zelophehad, had daughters but no sons, the daughters should succeed to the inheritance of their father, but were not to marry out of the tribe of their father; and in the case of a man who had neither sons nor daughters, that his inheritance should pass to his next of kin, in order that there might be no shifting from tribe to tribe. (Numb. xxvii., xxxvi.; Josh. xvii.)

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tribe of Manasseh, who, according to their own request, had had their portion, from the River Arnon to Mount Hermon, previously assigned to them by Moses (Numb. xxxii.). *Had the Transjordanic tribes no share, then, in the conquest of Canaan?* Yes; they promised to Moses that they would go over, ready armed, before the children of Israel, and not return until every man of them had obtained his inheritance; and they fulfilled their promise to the letter. *And Joshua, as he sent them away, blessed them, and said to them?* Return ye to the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan; but take diligent heed to do the commandment and the law which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. *What memorial, on their return homeward to their own inheritance, did they leave on the borders of Jordan that they belonged to the nation of Israel?* They erected an altar as a *witness of the fact* to coming generations (Josh. xxii.).

The Transjordanic tribes true to their engagements.

Blessed and admonished by Joshua.

Their altar of witness.

The Tribe of Levi.—*How was the tribe of Levi disposed of?* They were distributed throughout the twelve tribes, and had forty-eight cities, with their suburbs, assigned them for their residence; hence called Levitical cities. *Of which thirteen, situated in Judah, Simeon, and Benjamin, were specially allocated to?* The priests. *And six were appointed to be cities of refuge for the inadvertent manslayer, namely?* Kedesh (in Mount Naphtali), Shechem (in Mount Ephraim), and Hebron (in the mountain of Judah), to the west; and Bezer (in the wilderness), Ramoth (in Gilead), and Golan (in Bashan), to the east of the Jordan. *The penalty for deliberate and intentional murder, by the Jewish law, was?* Death; death in every case, without any mitigation (Gen. ix. 6). *And even when a man unawares and unwittingly—that is, without malice or design—was the means of taking away the life of his neighbour?* The avenger of blood, or near kinsman of the person slain, was permitted to put the manslayer to death; but, to counterbalance this permission, the cities of refuge were appointed, to which he might flee from the fury of the avenger. *And, on his arrival within the walls of the city, the congregation decided between?* The slayer and the revenger of blood:

The Levites and Levitical cities.

The cities of refuge.

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and if the slayer was found to have been actuated by malice or design, he was put to death according to law: but if it was found that he had shed his neighbour's blood *unwittingly*—that is, neither been his enemy nor sought his harm—he was maintained in the city of refuge till the death of the high priest; but after that he was allowed to return into the land of his possession (Numb. xxxv.; Deut. xix.; Josh. xx., xxi.). *Where, before the final division of the country, was the Tabernacle set up by the congregation, on its removal from Gilgal?* At Shiloh, within the limits allotted to the tribe of Ephraim, near the centre of the land of Canaan. *What was done with the bones of Joseph, which the children of Israel had carried about with them in all their wanderings?* They were buried at Shechem (about two hundred years after his death), in the parcel of ground which Jacob had formerly bought of the sons of Hamor for a hundred pieces of silver (Numb. xxxii., xxxv.; Josh. xiii.-xxii.; Judges i.; Gen. xxxiii.).

The Tabernacle set up.

The bones of Joseph.

Joshua goes the Way of all the Earth.—*What did Joshua do when he found he was going the way of all the earth?* He assembled all Israel, their elders, their heads, their judges, and their officers, and exhorted them to cleave unto the Lord, and to have no doings with the remnant of the Canaanites that remained amongst them: For know assuredly, said he, if ye do so, they shall be snares and traps unto you, scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. *And having again convened them, and briefly rehearsed the signal blessings that God had bestowed upon them, he said to them?* Choose you this day whom ye will serve: as for me and my house, we will serve the Lord. *And the people, having solemnly pledged themselves again and again to serve and obey the Lord?* Joshua made a covenant with them. *And, as a memorial of this covenant, set up?* A great stone under an oak that was by the sanctuary of the Lord in Shechem. *And, soon after, died and was buried in?* Timnath-serah, in Mount Ephraim. *How old was he when he died?* One hundred and ten years (Josh. xxiii., xxiv.).

Joshua's valedictory address to the assembled congregation.

His death and burial.

THE ELDERS AND THE JUDGES.

The Elders.—*How did the Israelites conduct themselves after the death of Joshua?* They served the Lord all the days of the elders

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that outlived Joshua. *And several of the tribes proceeded thereafter, by separate warfare, to the more complete subjugation of their several lots, but?* With only partial success. *And even when Israel was strong, it is said that?* They only put the Canaanites to tribute, and did not utterly drive them out, as the Lord had peremptorily enjoined. *And after all that generation were gathered unto their fathers, there arose another generation that entirely forsook?* The Lord God of their fathers, and served Baal and Ashtaroth. *In consequence of which?* The anger of the Lord was hot against them. (Judges i., ii.)

It was about this time, apparently, when there was no king in Israel, and when every man did that which was right in his own eyes, that Micah the Ephraimite became an occasion of stumbling to Israel by? The erection of a domestic chapel furnished with graven image and molten image, ephod and teraphim;* and by the appointment, first of his own son, and afterwards of a wandering Levite, to be his priest—showing their strong tendency to relapse into the system of a household from that of a national priesthood (Judges xvii., xviii.). *What civil war, apparently about this time too, broke out amongst the tribes themselves?* A war of the eleven tribes against their brethren of Benjamin. *The occasion of which was?* The flagitious conduct of certain sons of Belial, men of Gibeah of Benjamin. (Judges xix.-xxi.)

The Judges.—*In consequence of these multiplied disorders, the Lord delivered them into the hands of?* Spoilers that spoiled them. *Nevertheless, when they were greatly distressed, he raised up to rule over them supreme magistrates called?* Judges (including Eli and Samuel, fifteen in number). *Who delivered them out of?* The hands of them that spoiled them. *Was the succession of the judges uninterrupted?* No; there were anarchies, during which the commonwealth was without rulers; and there were likewise long intervals of servitude and oppression, during which the people, corrupting themselves more than their fathers, not ceasing from their own doings and from their stubborn way, were subjected to the power of their enemies. *Which was their first servitude?* Under Chushan-rishathaim, king of Mesopotamia; from which they were delivered by Othniel. *Their second?* Under Eglon, king of Moab; from which they were

Othniel.

* Some sort of images so called, apparently a species of household gods (Gen. xxxi.), and, in their upper part at least, of human form (1 Sam. xix.); the want of which, when predicted by the prophet Hosea (iii.) as an evidence of the desolation of Israel, seems to imply that that unhappy nation would then be without any God, either true or false.

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delivered by Ehud, who assassinated Eglon their king. *Their third?* Under the Philistines; from which they were delivered by Shamgar, who slew six hundred of them with an ox-goad. *Their fourth?* Under Jabin, king of Canaan, who reigned in Hazor. *From which they were delivered by?* Barak. *At the divinely-prompted instigation of?* Deborah, a prophetess, who was judge of Israel at the time. *Whither, directed by Deborah, did Barak go out to battle?* To Mount Tabor. *And where did Sisera, the captain of Jabin's army, muster his hosts to encounter him?* On the banks of the river Kishon. *And when Sisera, utterly discomfited by Barak, fled away to the tent of Jael, the wife of Heber the Kenite, how did she treat him?* She entertained him with "inhospitable guile" (for there was peace at that time between Jabin king of Hazor and the house of Heber the Kenite), and pinned him to the ground by a nail driven through his temples as he lay fast asleep and weary in her tent (Judges ii.–v.). *And the children of Israel, having again done evil in the sight of the Lord, were for seven years greatly impoverished by?* Annual incursions of the Midianites, who came up in the season of increase like grasshoppers for multitude (Judges ii.–v.).

Ehud.

Shamgar.

Deborah.

Gideon.—*By whom were they delivered on this occasion?* By Gideon (Jerubbaal, or Jerubbesheth), son of Joash the Abi-ezrite. *The most notable recorded incidents in the life of Gideon?* His divine call, divinely ratified, to go and deliver the children of Israel from the hand of the Midianites; his destruction of Baal's altar and grove; his receiving, of the Lord's unspeakable condescension, a double sign that he would be successful in the enterprise to which he had been divinely called; his reducing, by divine direction, his army of thirty-two thousand men to three hundred that lapped water in drinking; his overhearing by night a remarkable dream, and its encouraging interpretation, which one of the combined host of the Midianites, Amalekites, and children of the East, was telling to his fellow; his utter discomfiture of their vast multitude by means of his three hundred men, each of them equipped only with a trumpet in his right hand and a pitcher containing a lamp in his left; his pacifying the haughty Ephraimites who chid him sharply for having summoned them to the war only in time to intercept the fugitives at the fords of the Jordan, by saying to

Gideon's destruction of Baal's altar and grove.

His victory over the Midianites and Amalekites.

His pacifying the haughty Ephraimites.

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them, What have I done in comparison of you—Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer; his capture and slaughter of Zebah and Zalmunna, the kings of Midian; his rejection, on purely theocratic grounds, of the offer of his countrymen to make the sovereignty hereditary in his family; and his making a richly-ornamented ephod of the spoils of the Midianites—which thing became a snare to Gideon and to his house (Judges vi.–viii.).

His slaughter of the kings of Midian.

Ruth, Great-grandmother of David.—*It was when the judges ruled, and probably during the famine occasioned by the incursions of the Midianites, that Elimelech of Beth-lehem-judah went to sojourn in?* The country of Moab. *Who accompanied him thither?* Naomi, his wife; and his two sons, Mahlon and Chilion. *Who took them wives of?* The women of Moab. *The name of the one of whom was?* Orpah. *And the name of the other?* Ruth. *And at the end of ten years, her husband and both of her sons being dead, Naomi arose with her daughters-in-law, and they went on their way to return to?* The land of Judah. *For she had heard in the country of Moab how that?* The Lord had visited his people, in giving them bread. *And when Naomi on the way advised her daughters-in-law to return home to their friends?* Orpah kissed her mother-in-law, but Ruth clave unto her. *And when Naomi still entreated Ruth to return home to her people and to her gods, as her sister-in-law had done, what did she say?* She said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. *And Naomi and Ruth her daughter-in-law arrived at Beth-lehem in?* The beginning of barley harvest. *And Ruth went to glean in the field of?* Boaz, who was one of the kindred of Elimelech. *Who showed her exceeding kindness, and at last?* Married her. *And she became the mother of?* Obed, the father of Jesse, the father of David. (Ruth.)

Elimelech and Naomi.

Orpah and Ruth.

Boaz.

Abimelech made King.—*No sooner was Gideon dead than the children of Israel turned aside after Baalim, and made?* Baal-berith their god. *What atrocity did Abimelech, Gideon's son by a concubine wife, perpetrate?* Having ingratiated himself with the men of Shechem, his mother's brethren, he slew his father's threescore and

Slays his father's sons.

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ten sons, with the exception of Jotham, the youngest, who hid himself. *Whereupon the men of Shechem made?* Abimelech king. *And Jotham, informed of Abimelech's elevation, having gone up to the top of Mount Gerizim, addressed to the Shechemites?* The parable of the trees making choice of a king. *And expressed a wish that Abimelech and the Shechemites might so deal with one another as they, both of them, had dealt with? His* father Gideon. *And at the end of three years, the men of Shechem having dealt treacherously with Abimelech?* He fought against the city, and took it, and slew the people that were therein, and beat down the city, and sowed it with salt. *And thereafter, in attempting to fire the strong tower of the captured city Thebez, which had revolted from him?* He was wounded in the head by a piece of a millstone thrown upon him, and, at his own request, thrust through by his armour-bearer. *And thus was requited the wickedness both of?* Abimelech and of the men of Shechem. (Judges viii., ix.)

Captures Shechem.

And is himself wounded and slain.

The Judges (*continued*). — *The two next judges after Gideon were?* Tola of Issachar, and Jair a Gileadite. *And after the death of Jair, the children of Israel having again turned to the worship of the gods of the nations, the Lord sold them into the hands of?* The Philistines, and of the children of Ammon. *Of the Ammonites especially, who vexed and oppressed them for eighteen years, and not only subdued the districts beyond Jordan, but even?* Crossed the river to fight against the tribes of Judah, Benjamin, and Ephraim.

Tola and Jair.

Jephthah the Gileadite.—*By whose instrumentality were they, on putting away their strange gods, delivered on this occasion?* By Jephthah, the Gileadite. *The most notable recorded incidents in the life of Jephthah?* His expulsion from his father's house, and becoming captain of a band of freebooters; his stipulating for the chieftainship of the Gileadites on assuming the command of the army; his fruitless negotiation with the Ammonitish king preliminary to actual warfare; his rash vow; his going forth under the impulse of the Divine Spirit, and smiting the Ammonites with a signal overthrow; and his upbraiding the Ephraimites, after the battle, for their insolence to him, and slaughtering at the fords of the Jordan forty-two thousand of them, whom the Gileadites identified by their inability to pronounce the word *shibboleth* (Judges x.-xii.). *The three judges in succession after Jephthah were?* Ibzan of Beth-lehem; Elon, a Zebulunite; and

His rash vow.

His slaughter of the Ephraimites at the fords of the Jordan.

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Abdon, a Pirathonite. *And after the death of Abdon, the children of Israel having again done evil in the sight of the Lord?* The Lord delivered them into the hands of the Philistines forty years.

Ibzan, Elon, Abdon.

Samson.—*And who was raised up as judge and champion of Israel on this occasion?* Samson, the son of Manoah, a man of Zorah, of the tribe of Dan. *The most notable recorded incidents in the history of Samson?* His birth foretold to his mother, the as yet barren wife of Manoah, by the angel of the Lord; who told her, moreover, that the son that she would bear would be a Nazarite to God from the womb to the day of his death: the Spirit of the Lord beginning to move him at times, whilst yet a mere youth, in the camp of Dan: the Spirit of the Lord coming mightily upon him, now grown up, on his way to Timnath, and his rending a young lion that roared against him, as he would have rent a kid: his marrying a woman of Timnath, a daughter of the Philistines: his turning aside, on his way to Timnath to fetch her home, and finding a swarm of bees and honey in the carcass of the lion: his propounding a riddle to thirty of the Philistines, who had come as bridesmen to his marriage feast: his going down, supernaturally strengthened, to Askelon, slaying thirty of its inhabitants, and with the spoil of them indignantly paying the stipulated reward to those who, through the treachery of his wife, had succeeded in resolving his riddle: his wife taken from him by his father-in-law, and given to his companion, whom he had used as his friend; his burning up, in revenge, the shocks and the standing corn, the vineyards and the olives, of the Philistines, by means of three hundred foxes let loose amongst them with a firebrand between the tails of every two of them; and on the Philistines retaliating by burning his wife and her father with fire, his smiting them hip and thigh with a great slaughter: his being bound with two new cords by the men of Judah on the rock Etam, in order to propitiate the Philistines, who had gone up and pitched in Judah and spread themselves in Lehi; the Spirit of the Lord coming mightily upon him when he was brought to Lehi, where the Philistines were; the cords that were upon his arms becoming as flax burned with fire, and his slaying a thousand men of them with the new (or moist) jawbone of an ass; and his sore thirst thereafter, quenched by water miraculously

A Nazarite.

His rending a young lion that roared against him.

His riddle.

His firing the corn and vineyards of the Philistines.

And smiting themselves with a great slaughter.

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supplied to him: his arising at midnight, when he was beset by the Gazites intending to kill him, and carrying off the doors of the gate of their city, the two posts, bar and all, upon his shoulders, and taking them up to the top of a hill that is before Hebron: his thereafter falling in love with a woman named Delilah, in the valley of Sorek; her vexing him to death with her daily urgent entreaties to tell her wherein his great strength lay; his telling her at length—after having mocked her with lies three several times—that if he were shaven, his strength would go from him, and that he would become weak like any other man; and her forthwith betraying him to the Philistines, who took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and made him grind in the prison-house: his being brought forth from the prison-house (when his hair which Delilah had caused to be shaven off had begun to grow again) to make sport before the lords of the Philistines, who had assembled to offer a great sacrifice to Dagon their god, and placed between the two main pillars by which the house was supported; his taking hold of the pillars, and, after praying to the Lord to strengthen him only once more, bowing himself with all his might, so that the house—which was full of men and women, and had about three thousand men and women on the top of it—fell upon the lords and upon all the people that were therein, making the dead that he slew at his death to be more than all they which he slew in his lifetime (Judges xiii.-xvi.).

His falling in love with Delilah; who reveals the secret of his strength.

Death of Samson.

Eli and Samuel.— *Who was high priest in Israel at the time of Samson's death?* Eli.* *Who, with his two sons, Hophni and Phinehas, lived at?* Shiloh. *What eminent prophet was born towards the close of Eli's pontificate?* Samuel—that is, the asked of God. *Why was he so called?* Because he was the child of his mother Hannah's many prayers. *Who, as soon as he was weaned, was taken up to Shiloh by his mother, where, in fulfilment of a vow that she had made?* He was dedicated as a Nazarite to the service of the Lord, under the immediate guardianship of Eli, the high priest. *And the child Samuel, girt with a linen ephod?* Ministered unto the Lord before Eli the priest, and grew, and was in favour both with the Lord and also with man. *What*

Birth of Samuel.

* Eli is the first mentioned high priest of the line of Ithamar, the younger son of Aaron, with whose descendants the office remained till Abiathar was "thrust out" by Solomon for abetting the usurpation of Adonijah, when the office reverted to the line of Eleazar, in the person of Zadok.

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was the character of Eli's sons? They were sons of Belial, and knew not the Lord. *Did Eli discharge his duty* fully, *in simply remonstrating with them upon their flagitious conduct?* No; for it is laid to his charge as a very heinous sin that his sons made themselves vile, and he restrained them not. *And the general low state of religious privilege at that time is indicated in these remarkable terms?* The word of the Lord was precious in those days,—there was no open vision. *But Samuel grew, and the Lord was with him, and let?* None of his words fall to the ground.

Samuel established to be a prophet of the Lord.

And all Israel, from Dan even to Beersheba, knew that Samuel was established to be? A prophet of the Lord. *And after a season of suspended revelations, the Lord appeared again in Shiloh, and revealed himself to Samuel by?* The word of the Lord. *What calamity befell the Israelites in the last year of Eli's administration?* They were smitten by the Philistines in a battle which was fought near Aphek. *And thinking it would fare better with them if they brought the Ark of the Covenant of the Lord of hosts into the camp?* They removed it thither from Shiloh,* where it had stood ever since it was placed there by Joshua. *And in the battle that ensued?* The Israelites were smitten a second time with a very great slaughter, and Eli's two sons, Hophni and Phinehas, were slain, and the Ark of God was taken. *When news of this disaster was brought to the aged Eli, how was he affected?* He fell off his seat backward, and his neck brake. *And how was his daughter-in-law, the wife of Phinehas, affected with the news?* She gave birth to a son, and, refusing to be comforted, died; calling him I-chabod; saying, The glory is departed from Israel,—*for* the Ark of God is taken. *And whither did the Philistines carry the Ark?* To Ashdod, and put it in the house of Dagon, their god. *And with what result?* Dagon fell twice upon his face to the earth before the Ark of the Lord; and the second time his head and the palms of his hands were cut off upon the threshold, and only the stump left. *And upon the men of Ashdod themselves?* The hand of the Lord was heavy, and they were smitten with emerods. *And on the Ark's being removed successively to Gath and to Ekron, how were the Gittites and Ekronites affected?* They were affected in like manner. *And after the Ark had been seven months in the country of the Philistines, they,*

The Ark of God taken by the Philistines.

Dagon falls prostrate before the Ark of the Lord.

* After the removal of the Ark from the Tabernacle on this occasion, we never read of them again in one and the same connection.

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prompted by the priests and diviners? Sent it away, and a trespass-offering along with it, on a new cart, drawn by two milch kine, whose calves they shut up at home. *Saying?* If it go up by the way of its own coast to Beth-shemesh, then we shall know that He hath done us this great evil. *But if not?* That it was not *his* hand that smote us, but that it was a chance that happened to us. *And the kine took their way straight to?* Beth-shemesh. *And the men of Beth-shemesh, who were reaping their wheat harvest at the time?* Rejoiced to see it. *And the Levites clave the wood of the cart, and?* Offered the kine as a burnt-offering to the Lord. *But some of the men of Beth-shemesh having looked profanely into the Ark of the Lord?* He smote of the people fifty thousand and threescore and ten men. *Which called forth from the Beth-shemites the exclamation?* Who is able to stand before this holy Lord God? *What became of the Ark after this?* The men of Kirjath-jearim, at the request of the Beth-shemites, came and took it to Kirjath-jearim, and placed it, apart from the Tabernacle, in the house of Abinadab in the hill, and sanctified Eleazar his son to keep charge of it. *And there it remained for the long period of?* Twenty years. *And when all the house of Israel were lamenting after the Lord, Samuel said to them?* If ye do return unto the Lord with all your hearts, and put away the strange gods from among you, and serve the Lord only, he will then deliver you out of the hand of the Philistines. *And the children of Israel thereupon* did *put away?* Baalim and Ashtaroth, and served the Lord only. *Whither, after this, did Samuel convene a general assembly of the Israelites for the purpose of (publicly) praying to the Lord for them?* To Mizpeh. *Who came upon them when they were assembled there?* The Philistines. *And when Samuel had cried unto the Lord for Israel, and was offering up the whole burnt sacrifice of a sucking lamb, what happened?* The Lord thundered with a great thunder upon the Philistines, so that they were discomfited and smitten before Israel. *And what did Samuel do in memory of the event?* He set up a memorial stone, and called it Eben-ezer—that is, the stone of help—saying, Hitherto hath the Lord helped us. *And the Philistines being thus subdued, Samuel judged Israel all the days of his life, going round from year to year in circuit to?* Beth-el, and Gilgal, and Mizpeh. *His ordinary residence, however, was at?* Ramah. *And there he built?* An altar unto the Lord. *Was his doing so away from the door of the Taber-*

The Ark sent away after a seven months' captivity.

The Ark in the house of Abinadab.

The Philistines discomfited at Mizpeh.

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nacle not contrary to the letter of the Mosaic statute (Lev. xvii.; Deut. xii.)? Yes; but on urgent occasions, at God's express command, or under his implied direction or sanction, the prophets especially appear to have been privileged to dispense with the established usage (Judges vi., xiii.; 1 Sam. vii., x., xi., xiii., xvi., xx.; and 1 Kings xviii.). *It may be remarked, moreover, that at this time the Ark, whence the Tabernacle derived its sanctity, was still at?* Kirjath-jearim, in the house of Abinadab. *And that the national shrine had been desolate ever since?* The death of Eli and his sons. *When the Lord, wroth, and greatly abhorring Israel?* Forsook the Tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into captivity, and his glory into the enemy's hand (Ps. lxxviii.). *Whom did Samuel in his old age make deputy judges over Israel?* His sons Joel and Abiah. *How did they conduct themselves?* They turned aside after lucre, and took bribes, and perverted judgment. *And this flagrant abuse of their function, combined with a threatened invasion of the Ammonites* (1 Sam. viii., xii.), *led the people to propose in consequence?* That Samuel should give them a king to judge them, and to go out before them to fight their battles. *Was this proposal acceptable to Samuel?* No. *What at length induced him to acquiesce in it?* The Lord directed him to comply with their request; saying, They have not rejected thee, but they have rejected me, that I should not reign over them. *And the Lord at the same time instructed him to protest solemnly against their proceedings, and warn them of?* The evils that would result from the accomplishment of their wish (1 Sam. vi.–viii.). *Had this declaration of the people in favour of monarchial government been anticipated and provided for in the Law of Moses?* Yes; and directions given both for the election of a sovereign and for his conduct when he should be sitting on the throne of the kingdom (Deut. xvii.; 1 Sam. i.–viii.)

Samuel's sons made deputy judges.

The people request a king.

THE SINGLE MONARCHY.

SAUL, B.C. 1095–1055; DAVID, B.C. 1055–1015; SOLOMON, B.C. 1015–975.

Circumstances of Saul's Appointment to be Captain over the Lord's Inheritance.—*Who was the first king of Israel?* Saul. *The son of?* Kish. *Of the tribe of?* Benjamin. *In person?* A choice young man and a goodly. *Higher than any of the people from?* His shoulders and upwards. *Who, having come to Ramah*

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in search of some strayed asses of his father's, went to consult? Samuel the seer. *For he that was then called a prophet in Israel was beforetime called?* A seer. *And Samuel, divinely forewarned of his coming,* privately *anointed him to be?* Captain over the Lord's inheritance. *And, to convince Saul that this proceeding was of the Lord, predicted, with great minuteness of detail, several circumstances that would befall him on?* His way home. *All of which?* Came to pass that day. *And in an assembly of the people convened thereafter by Samuel at Mizpeh?* Saul was singled out by the lot for the office of king. *So far, however, was he from showing any eagerness to assume the proffered dignity that?* He hid himself amongst the stuff. *But when fetched forth thence, Samuel, adverting to his stately appearance, said?* See ye him whom the Lord hath chosen. *Whereupon all the people, in response, shouted and said?* God save the king. *And Samuel told the people?* The manner of the kingdom (Deut. xvii.), and wrote it in a book, and laid it up before the Lord (1 Sam. ix., x.).

Saul anointed.

Saul and Samuel, till their Last Interview. — *The principal incidents in the life of Saul and of Samuel from this time onward till the time of their last interview?* Saul's raising the siege of Jabesh-gilead, and utterly routing the Ammonites, who were besieging it under Nahash their king :—Samuel's thereafter proceeding with the people to Gilgal, and there solemnly ratifying the election of Saul with sacrifices of peace-offerings and with great rejoicings ; and Samuel, on the same occasion, with unmistakable evidence of Divine approval, vindicating the equity of his own administration, and promising, at the people's request, that he would still continue to pray for them, and to teach them the good and the right way :—Saul's thereafter dismissing the greater part of his army ; and the Philistines thereupon gathering themselves together in such numbers to fight with Israel that the Hebrews hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits, some of them fleeing even beyond Jordan :—Saul, who with his trembling followers had taken post at Gilgal, presumptuously proceeding *himself* to offer sacrifice, told by Samuel, who came up at the time, that he had done foolishly, and that the Lord in consequence would transfer his kingdom to another, a man after his own heart ; and the Philistines thereafter ravaging the country with bands of spoilers, and depriving the Hebrews of their smiths in order to insure the dependence of the subjugated districts :—Jonathan, Saul's son, who had formerly, single-handed,

Saul's raising the siege of Jabesh-gilead.

His election ratified.

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performed a similar exploit, accompanied by his armour-bearer only, smiting a garrison of the Philistines—clearly showing that there is no restraint to the Lord to save by many or by few; and the Hebrews, on hearing that the Philistines, panic-stricken, had betaken themselves to flight, rushing upon them from all quarters, and smiting them from Michmash to Aijalon with utter discomfiture; and Jonathan, after the rout, rescued by the people from the effects of his father's rash adjuration:—Saul, for some time after this, fighting against all his enemies on every side, vexing them whithersoever he turned himself, and delivering Israel out of the hands of them that spoiled them; but thereafter failing fully to execute the Lord's commission to him, through Samuel, utterly to destroy the Amalekites, the implacable enemies of Israel, and sparing Agag and the best of the sheep, of the oxen, of the fatlings, and of the lambs, and all that was good (which should have been utterly destroyed), on pretext of offering sacrifice to the Lord,—thereby evoking from Samuel the memorable interrogatory expostulation, Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord: behold, to obey is better than sacrifice, and to hearken than the fat of rams: and the prophet's saying to him, moreover, Because thou hast rejected the word of the Lord, the Lord hath rejected thee from being king over Israel, and hath given the kingdom to a neighbour of thine that is better than thou;—and having said to Agag, king of the Amalekites, As thy sword hath made women childless, so shall thy mother be childless among women, he thereupon hewed him in pieces before the Lord in Gilgal:—and Samuel and Saul thereafter went to their respective homes in Ramah and Gibeah of Saul; and Samuel mourned for Saul, but came no more to see him till the day of his death (1 Sam. xi.-xv.).

Jonathan's achievements.

Saul victorious on every side.

Obedience better than sacrifice.

Samuel, Saul, and David, till the Death of Samuel.—*The principal incidents in the history of Samuel, Saul, and David, from this time forward till the death of Samuel?* Samuel's going up, divinely directed, from Ramah to Bethlehem, and there anointing David the son of Jesse to be king over Israel:—Saul, unaware of the transaction, making David his armour-bearer, and having his troubled mind soothed and refreshed with the strains of David's harp:—David's smiting to the earth with a stone from a sling Goliath of Gath, the champion of the Philistines, in the valley of Elah (over against the Philistine

David anointed by Samuel.

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encampment of Ephes-dammim); and the soul of Jonathan being thereafter knit with the soul of David, so that he loved him as his own soul; but the exclamations of the women as David was returning from the slaughter of the Philistine, that Saul had slain his thousands, but David his ten thousands, so exciting the rage and jealousy of Saul himself, that he once and again attempted to smite David with a javelin to the wall, and thereafter gave to David his younger daughter Michal to wife, for a snare:—Saul, for a short season after this, reconciled to David by the friendly interference of Jonathan; but David having again routed the Philistines with great slaughter, Saul's spirit of jealousy revived, and he once more attempted to smite David with a javelin to the wall:—David, after this, narrowly escaping assassination at the hands of Saul's emissaries in his own house, fleeing to Samuel at Ramah, who went and dwelt with him at Naioth:—messengers sent thither by Saul, three several times, to take him, on seeing the company of the prophets prophesying, the Spirit of God coming upon them, prophesied themselves also; and Saul in person at last following, under a similar impulse prophesied likewise till he came to Naioth; which, as on a former occasion (1 Sam. x.), made the people say, Is Saul also among the prophets:—David thereupon fleeing from Naioth, and after an affecting interview with Jonathan, proceeding to Nob—to which the Tabernacle had by this time been removed—to Ahimelech the priest (called also Ahiah, 1 Sam. xiv.), and, under false pretences, obtaining from him a portion of the shew-bread and the sword of Goliath the Philistine; and from fear of Saul, betaking himself thence to Achish, king of Gath,—with whom, on being recognized, he feigned himself mad:—his escaping thence to the cave of Adullam, whither there resorted to him every one that was in distress, and in debt, and discontented, and he became captain over them; and his removing thence to Mizpeh, where he gave his father and mother in charge to the king of Moab:—David thereafter being in the forest of Hareth, Saul informed of the doings at Nob, by Doeg the Edomite, who had been a witness of them, sending for all the priests that were there, and, for showing favour to David, causing them by the hands of Doeg to be put to death, all with the exception of Abiathar the son of Ahimelech, who fled to David:—David after this going down, by divine direction, to Keilah, and there with great slaughter smiting the Philistines, who were robbing the threshing-floors; and proceeding thence to the hill of Hachilah in the wilderness of Ziph, where

Jonathan's love for David.

Saul's jealousy of David.

David in the cave of Adullam.

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Jonathan visited him for the last time, and strengthened his hand in God :—Saul, on the invitation of the Ziphites, going down thither to seize David, who by this time, however, along with his company, was in the wilderness of Maon ; where, when Saul was attempting to compass him, he was suddenly called away to repel an invasion of the Philistines ; and by the time that he returned, David was in the wilderness of En-gedi, where, in a cave, he cut off Saul's skirt without doing him any harm ; on ascertaining which, the conscience-stricken king lifted up his voice and wept, saying, Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil :—And about this time Samuel died ; and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah (1 Sam. xvi.-xxv.).

David's last interview with Jonathan.

David cuts off Saul's skirt.

Saul and David, till the Death of Saul.—*The most notable incidents in the history of Saul and David, from the death of Samuel till the death of Saul ?* David's going down to the wilderness of Paran, and his sending messengers thence respectfully to solicit supplies from Nabal the Carmelite, to whom, on a former occasion, David and his men had been a wall by night and by day ; from whom he received so churlish a refusal that he resolved on destroying Nabal and all his house, and was diverted from his fell purpose only by the prudence of Nabal's wife Abigail, whom, when Nabal, soon after smitten of God, died, he thereupon married ; and about the same time also, Ahinoam of Jezreel—for Saul had given Michal his daughter, David's wife, to Phalti the son of Laish :—Saul thereafter, on being informed by the Ziphites that David was again hiding in the hill of Hachilah, having gone down thither in quest of him, David and Abishai (the son of his sister Zeruiah) having entered Saul's encampment by night, David stayed Abishai from slaying Saul, but carried off his spear and cruse of water from his bolster ; which, when displayed by David afterwards from the top of a hill afar off as further evidence of his forbearance, constrained the vindictive monarch to exclaim, Return, my son David, for I will no more do thee harm, because my soul has this day been precious in thine eyes—behold, I have played the fool, and have erred exceedingly ; but David, notwithstanding this assurance, and the many merciful interpositions of Divine Providence in his favour, still apprehensive for his safety, betook himself with his family and followers, once more, to Achish king of Gath, who assigned him the city of Ziklag for a residence :—David's making

David stays Abishai from slaying Saul.

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incursions thence against the Geshurites, the Gezrites, and the Amalekites, saving neither man nor woman alive to bring tidings to Gath, but bringing the cattle and the spoil to Achish, as if from the south of Judah, and thereby so ingratiating himself with Achish that he took him along with him in an expedition which the Philistines were at that time leading against Israel, but whom, on account of the jealousy and distrust of the Philistine princes, he was constrained to send back to Ziklag; which, on his return thither, finding that the Amalekites had smitten and burned with fire, and carried captive the whole population, including his wives Abigail and Ahinoam, David, divinely prompted, crossed the brook Besor in pursuit, came upon them eating and drinking and dancing, and smote them, so that only four hundred young men who rode upon camels made good their escape; and rescued his two wives also, and recovered the spoil so completely that nothing was lacking; and on his return to Ziklag recommended himself to the favour of his countrymen by sending to the elders of Judah a present for them of the spoil of the enemies of the Lord; and to his friends also in the various places where he and his men had been wont to haunt:—and whilst these things were a-doing in the south, the Philistines having pitched in Shunem, and Saul and the Israelites having pitched in Gilboa, Saul, greatly troubled because the Lord answered him not, after a reproachful and denunciatory interview with an apparition of the deceased Samuel, brought about at his own urgent request, through means of a woman who had a familiar spirit, residing at En-dor, was attacked and routed by the Philistines on Mount Gilboa; and Saul being sore wounded of the archers, fell upon his own sword; and the Philistines having cut off his head, put his armour in the house of Ashtaroth, and his body and the bodies of his sons they fastened to the wall of Beth-shan; but the inhabitants of Jabesh-gilead being informed of what had taken place, and gratefully remembering Saul's kindness towards them when they were besieged by the Ammonites, arose and went all night, and carried off the bodies of Saul and of his sons and burned them, and buried the bones of them under a tree at Jabesh (1 Sam. xxv.-xxxi.).

Ingratiates himself with Achish;

And with his own countrymen.

Saul's death on Mount Gilboa.

From the Death of Saul till David was made King over all Israel.—*What did David do in Ziklag, to an Amalekite who came to him on the third day after the battle on Mount Gilboa, and who, pretending that he had helped to despatch Saul, presented him with his crown and bracelet?* He ordered him to be put to death, for having presumed to stretch forth his hand against the Lord's

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anointed. *And having lamented over Saul and Jonathan, and inquired of the Lord whither he should go, was directed?* To go up to Hebron. *And having gone up thither, the men of Judah* there? Anointed him king over the house of Judah. *But Abner made Ish-bosheth, Saul's son, king over the other tribes at?* Mahanaim. *And in a battle that was fought soon after, by the pool of Gibeon, between the servants of Ish-bosheth under Abner, and the servants of David under Joab, the men of Israel?* Were beaten before the servants of David. *But Asahel, Joab's brother, light of foot as a wild roe, refusing to turn aside from pursuing Abner?* Was stricken through by him with the hinder end of his spear, and fell down and died on the spot. *And in the long wars which followed between the house of Saul and the house of David, David, we are told?* Waxed stronger and stronger. *But the house of Saul?* Waxed weaker and weaker. *Of the sons born to David in Hebron, the most notable were?* Amnon, Absalom, and Adonijah. *And at length it came to pass that Abner, having been insulted by Ish-bosheth, resolved?* To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba. *And Abner, having sent messengers to Hebron to treat with David, received for answer?* Thou shalt not see my face, except thou bring Michal, my wife, along with thee. *And Abner—in company with Michal, taken, at David's request, by Ish-bosheth from her other husband, Phalti (or Phaltiel), who went weeping behind her all the way to Bahurim—having proceeded to Hebron to treat with David personally, was treacherously murdered by?* Joab and Abishai. *On pretence of avenging?* The blood of Asahel their brother. *At which atrocity David was so shocked that he imprecated curses on?* The head of Joab, and on all his father's house. *And at the funeral, which took place in Hebron?* He followed the bier in person, and wept at the grave of Abner. *And said to his servants?* Know ye not that there is a prince and a great man fallen this day in Israel. *And in the anguish of his heart exclaimed?* I am this day weak though anointed king; and these men, the sons of Zeruiah, be too hard for me: the Lord shall reward the doer of evil according to his wickedness. *And soon after this the feeble Ish-bosheth was assassinated, as he lay on his bed at noon, by?* Baanah and Rechab, two of his own captains. *Who cut off his head, and brought it to David to Hebron, expecting?* To be rewarded by David for the slaughter of his enemy. *But David*

David made king of Judah, and Ish-bosheth of the other tribes.

Murder of Abner.

Assassination of Ish-bosheth.

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said to them? When one came to me in Ziklag, saying, Behold, Saul is dead, thinking that I would reward him for his tidings, I took hold of him and slew him; how much more, when wicked men have slain a righteous person in his own house, upon his bed: shall I not therefore now require his blood at your hand, and take you away from the earth. *And thereupon commanded his young men, and?* They slew them, and cut off their hands and their feet, and hung them up over the pool in Hebron. *But the head of Ish-bosheth they buried in?* The sepulchre of Abner, in Hebron. *And thereafter, all the elders of Israel, having come to the king to Hebron, David?* Made a league with them. *And they there, in return?* Anointed David king over Israel. *And thither armed bands of his countrymen kept flocking to him from day to day, till they became?* A great host like the host of God (2 Sam. i.-v.; 1 Chron. x.-xii.).

David made king over all Israel.

From David's Accession to the Throne of all Israel till the Capture of Rabbah.—*The most notable incidents in the life of David from the time when he was anointed to be king over all Israel till the capture of Rabbah of the Ammonites* (Deut. iii.; Ezek. xxi.)? His smiting the Jebusites, and taking possession of Mount Zion, the stronghold of Jerusalem, calling it the City of David, and building a palace thereon with the help of materials and workmen supplied to him by Hiram, king of Tyre:—his thereafter, once and again, smiting the Philistines, who had come up and spread themselves in the valley of Rephaim; it being about this time, probably, that he refused to drink of water brought, to gratify his longing, by three of his valiant men, from the well at Beth-lehem, saying, God forbid that I should drink the blood of these men, for with the jeopardy of their lives they brought it (2 Sam. xxiii.; 1 Chron. xi.):—his proceeding with thirty thousand men to fetch up the Ark of God from Kirjath-jearim, from the house of Abinadab, to which, by this time, it had been brought back again from Nob, saying, I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob (Ps. cxxxii.); but Uzzah, smitten of God for putting forth his hand to steady the Ark, so alarming him that he had it carried aside to the house of Obed-edom the Gittite, where it remained three months; but afterwards hearing that the Lord had blessed Obed-edom and all that pertained to him, because of the Ark, having it carried up by the Levites, with shouting and with the sound of the

David obtaining possession of Mount Zion;

And fetching up the Ark from Kirjath-jearim;

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trumpet, to the City of David, and placed in the midst of a tabernacle which he had pitched for it; Michal his wife the while looking through a window, and despising him in her heart, on seeing him leaping and dancing before the Lord; and after having made an end of offering burnt-offerings and peace-offerings, blessing the people, and dealing to each of the assembled multitude a cake of bread and a good piece of flesh, and a flagon of wine :—and thereafter having restored the Levitical order to their proper position in the commonwealth, from which, by this time, they had greatly fallen, David being minded to build a house for the Ark of God, at that time dwelling within curtains, was told by the prophet Nathan that no such work was required at his hand; but that a house and courts for the habitation of the Lord's name would in due time be built by his son and successor, who would be a man of rest, but that he himself was not to put hand to the work, because he had been a man of war, and had shed blood abundantly—an intimation to which he bowed with reverent and devout submission;—and in the wars which were waged after that with the enemies of Israel round about—with the Philistines, the Moabites, the Edomites, the Syrians of Zobah and Damascus—David was always victorious, for the Lord preserved him whithersoever he went:—and David, now at peace for a short season, sought out Mephibosheth, son of Jonathan, a youth lame in both his feet, and treated him with distinguished kindness, for his father's sake; and very soon thereafter, provoked by the contempt with which his message of condolence to Hanun, on the death of his father, was received, he sent Joab and Abishai and all the host of the mighty men, who completely defeated the Ammonites and their Syrian allies :—and, early in the following season, himself tarrying at Jerusalem in luxurious repose, he sent Joab to Rabbah, the capital city of the Ammonites, which, being reduced to the last extremity, David went thither in person and fought against, took, and spoiled; and treated its captured population with merciless cruelty, doing so likewise to all the cities of the children of Ammon—a procedure for which his complicated baseness towards his faithful and devoted servant Uriah during the progress of the siege had, unhappily, but too thoroughly prepared him (2 Sam. v.-xii.; 1 Chron. xix.).

And restoring the Levitical order to their proper position.

David victorious over all his enemies.

Defeats the Ammonites, and captures Rabbah.

From the Capture of Rabbah till the Suppression of the Philistine Revolt.—*The most noted incidents in the life of David onward from the capture of Rabbah till the suppression of the Philistine re-*

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volt—the last warlike enterprise in which David was engaged? His having given such grievous occasion to the enemies of the Lord to blaspheme, in the matter of Uriah, brought home to him with startling and compunctious effect by Nathan the prophet's "Thou art the man" application to him of the parable of the poor man and his lamb; and telling him at the same time that the sword, in consequence, would never depart from his house:—the death of his infant son by Bath-sheba; his son Amnon, who had foully outraged his half sister Tamar, slain at a sheep-shearing feast, by the partisans of his other son, Tamar's full brother Absalom, who thereupon fled to his grandfather, Talmai king of Geshur:—Absalom at length, by the management of Joab, recalled from Geshur, conspiring against his father, and getting himself proclaimed king in Hebron; and David, on learning that the conspiracy was becoming strong and gaining strength continually, fleeing across the brook Kidron and over Mount Olivet towards the way of the wilderness, accompanied in mournful procession by the great body of the people, the Cherethites and the Pelethites his body-guard, and six hundred men of Gath under his devoted adherent Ittai the Gittite, together with Zadok and Abiathar the priests,* and all the Levites bearing the Ark of the Covenant of God; his sending back the Ark with Zadok and Abiathar, and Hushai the Archite also, his personal friend, to defeat if possible, on pretence of friendship for Absalom, the schemes of Ahithophel, whose counsel was regarded as the oracle of God:—Ziba, when a little past the top of the hill, meeting David, and on false pretences obtaining from him the inheritance of Mephibosheth; Shimei's cursing David at Bahurim; Ahithophel, foiled in counsel by Hushai, putting his house in order and hanging himself:—David on crossing the Jordan hospitably entertained, not only by Machir and the aged and blind Barzillai, wealthy chiefs of Gilead, but also by Shobi, the son of Nahash of Rabbah, on whose people he had formerly inflicted such merciless punishment:—Absalom's crossing the Jordan in pursuit, and his tragical death after the defeat of his army in the wood of Ephraim; and David's mourn-

David's heinous criminality reproved by Nathan.

Conspiracy of Absalom, and flight of David.

Death of Ahithophel.

Absalom's tragical death; and David's lamentation for him.

* Throughout the reign of David the office of the high priesthood appears to have been *collegiate*, Zadok and Abiathar exercising a joint and almost co-ordinate jurisdiction:—Zadok, of the line of Eleazar, the elder son of Aaron, ministering at Gibeon, where the Tabernacle then stood: and Abiathar, of the line of Ithamar, Aaron's younger son, occupying the place of honour; that is, ministering before the Ark—invested with ephod and Urim and Thummim—at Jerusalem.

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ing for him, saying, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son: —David's return to Jerusalem, and his pardon, in the meantime, of Shimei; Mephibosheth's manifestation of disinterested and affectionate loyalty; the rebellion of Sheba; and Amasa, who had gone in pursuit of him, assassinated by Joab, who, when Sheba's head was afterwards thrown over the wall of Abel-beth-maachah to him, raised the siege of the city and returned to Jerusalem:—the Lord thereafter entreated for the land, which had been wasted by a three years' famine, in consequence of David's delivering up seven of Saul's sons to the vengeance of the Gibeonites, in retribution of a former bloody (but unrecorded) massacre of their kinsmen by Saul; and thereafter causing the bones of Saul and Jonathan to be brought up from their resting-place in Jabesh-gilead, and buried in the ancestral sepulchre of Kish, at Zelah in Benjamin:—and in one of four encounters thereafter with the Philistines, in their attempt to shake off the Hebrew yoke, in which David's life was saved only by the timely succour of his nephew Abishai, his men sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel:—and David, now delivered by the Lord out of the hand of all his enemies, blessing the Lord his deliverer, and giving all thanks to the God of his salvation in the words of the eighteenth psalm (2 Sam. xii.-xxii.).

The Philistines attempt to shake off the Hebrew yoke.

From the Suppression of the Philistine Revolt till the Death of David.—*The most notable incidents in the history of David from the suppression of the Philistine revolt to the time of his death?*

Soon after the Philistine outbreak, David in the vanity of his heart, and instigated by Satan, presumptuously ordering Joab, to whom the king's word was abominable, to number the people from Dan even to Beer-sheba; but no sooner was this done than his heart smote him, and when the Lord displeased, offered him, through Gad the seer, his choice of a seven years' famine, a three months' flight before his enemies, or a three days' pestilence, he said, Let me fall into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man; and the Lord thereupon sent a pestilence, which carried off seventy thousand of the people: and when the destroying angel was stretching out his hand over Jerusalem to destroy it, David and the elders clothed in sackcloth fell upon their faces, and David penitently confessing his sin, having interceded for his people,

David having presumptuously ordered the people to be numbered;

Seventy thousand of them die of a pestilence.

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whom he designated "these sheep," and having, by Gad's divinely prompted direction, built an altar on the threshing-floor of Araunah (or Ornan) the Jebusite—for which, though it was offered to him by the possessor as a gift, along with the oxen for sacrifice, and the threshing and other instruments for wood, and the wheat for a meat-offering, David paid the full price, saying, I will not take that which is thine * for the Lord, neither will I offer burnt-offerings unto the Lord of that which doth cost me nothing—the Lord accepted his sacrifice, and the plague was stayed:—and when David thereafter, now old and stricken in years, was nursed by Abishag the Shunammite, Adonijah, his now eldest surviving son, aided and abetted by Joab and Abiathar, exalted himself, saying, I will be king; whereupon Bath-sheba, prompted by Nathan the prophet, besought David, in terms of an alleged previous promise (true probably, though unrecorded), to make a public declaration in favour of Solomon; David gave orders that he should be anointed king in Gihon; on which Adonijah alarmed, went and caught hold of the horns of the altar; whence, on invitation, he came forth, and bowed himself before king Solomon:—David thereafter, as his end approached, manifesting his concern for the orderly celebration of public worship by definitely and permanently fixing to the priests, the Levites, the singers, and the porters (or door-keepers) their respective stations and courses of service—distributing the priests by lot into twenty-four families or classes (sixteen of them furnished by the line of Eleazar, and eight by the line of Ithamar—1 Chron. xxiv.), and limiting their period of service to one week at a time in rotation:†—the heads of the families of the singers, who also, like the

Solomon anointed king in Gihon.

David's great concern for the orderly celebration of public worship.

* David's recognition of *right* on the part of Ornan, a *Jebusite*, together with the fact of one of David's chief captains being Uriah, a *Hittite*, shows that, by this time, in practice at least, the theory of the Theocracy had been so far departed from, that members even of the seven proscribed Canaanitish nations (not to mention the cases of Obed-edom and Ittai, *Philistines*, now established in Israel, the former invested with a religious, the latter with a military charge—2 Sam. vi., xv.) had become eligible not only to offices of trust and emolument under the government, but had their right acknowledged even to property in the soil.

† David's military establishment consisting of a standing militia of two hundred and eighty-eight thousand men; twenty-four thousand of whom, under a captain-in-chief, served each one month at a time in rotation. And for the oversight and management of his personal concerns David had separate officers over the treasury, over the country stores, over the tillage, over the vineyards, over the wine cellars, over the olive and sycamore trees, over the oil cellars, over the herds in Sharon, over the herds in the valleys, over the camels, over the asses, and over the flocks.—The most notable of David's great men were Nathan the prophet, Gad the seer, Ahithophel the king's counsellor, Hushai the Archite his friend and companion, Zadok and Abiathar the priests, Adoram who

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Levites, were distributed by lot into twenty-four courses, being Asaph, Heman (called the king's seer in the words of God), and Jeduthun; and David himself, the anointed of the God of Jacob, the principal instrument in the writing of the Psalms (holy songs*) that were sung in their devotional exercises being, in consequence, styled the sweet Psalmist of Israel:—and when the days of David drew nigh that he should die, he enjoined Solomon not to allow the hoar heads of Joab and Shimei to go down to the grave in peace; but to show

was over the tribute, Seraiah who was scribe, Jehoshaphat the son of Ahilud who was recorder, Joab the captain of the host, and Benaiah who was over the Cherethites and Pelethites (2 Sam. viii., xv., xvi; 1 Chron. xxvii.). And it is here worthy of notice, that in the enumeration of the tribes as ruled by their princes, in David's time, the names of Gad and Asher are omitted, and the Levites and Aaronites recounted as if tribes co-ordinate with the rest:—and, a still further departure from the strict letter of the Mosaic constitution, it is evident that the Levites and Aaronites were not, now at least, precluded from military any more than from civil duties, inasmuch as the Levites and Aaronites were amongst the bands ready armed for war that came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord:—and even Benaiah, one of the chief captains of his host, was the son of Jehoiada, a chief priest (1 Chron. xii., xxvii.; 2 Sam. v.).

* The Psalms, in the original Hebrew the Book of Praises, are far from being exclusively "The Psalms of David," as they are generally styled. They constitute, collectively, the "Hymns Ancient and Modern" which the Jewish Church inherited from her *many* psalmists, being, in fact, the anthology of a devotional literature spreading over several centuries, and adapted to the widely varied conditions and circumstances of the Israelitish people. Of the whole collection of one hundred and fifty psalms, only seventy-three of them are assigned to David. Of the rest, one is assigned to Moses, two to Solomon, twelve to Asaph, one to Ethan, thirteen (for the forty-third, though anonymous, is manifestly by the same writer as the forty-second) to the sons of Korah, and forty-nine are *absolutely* anonymous. And as the psalms were not written by one man, so neither do they form one book. The Psalter is, in fact, a Pentateuch; and the lines of demarcation which divide the five books are clear and distinct. At the end of the forty-first, the seventy-second, the eighty-ninth, and the hundred and sixth, we meet with the solemn *Amen*, single or redoubled, following on a doxology, indicating that *there* one book ends, and another is about to begin.—The word *psalm* (derived from a Greek word which signifies *to play on a stringed instrument*) denotes a poetic composition adapted to music, either vocal or instrumental—especially the latter. When psalms, hymns, and spiritual songs are spoken of distinctively, psalms may be considered as denoting such poetical compositions as are sung with an instrumental accompaniment; hymns, such as are wholly or chiefly made up of ascriptions of praise; and spiritual songs, all such odes as are made up of whatever is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.—The Psalms are said by Athanasius to be an epitome of the whole Scriptures; by Basil to be a compendium of all theology; by Luther to be a little Bible; and by Melancthon to be the most eloquent writing in the whole world. Hooker, in his eulogy on the Psalms, says, What is there necessary for man to know which the Psalms are not able to teach; and Bishop Horne says, The Psalms are an epitome of the Bible adapted to purposes of devotion.—The titles or headings which are prefixed to most of the psalms are of doubtful authority, but of great antiquity, being found in the Septuagint; but even at the time when that *version* was made, not always intelligible to the translators. They may be held, however, in general, to specify either the author, the chief singer, the subject or occasion, the style of poetry, or the instrument and style of music; and some of them specify several of these particulars. The words *Higgaion* and *Selah* also are of doubtful import.

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kindness to the sons of Barzillai; and having assembled the princes and great and mighty and valiant men of the nation, he exhorted them to keep the Lord's commandments, that they might continue to possess the good land, and leave it for an inheritance to their children after them for ever: and to Solomon himself he addressed this memorable exhortation—And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever:—and having done so, he presented to him a divinely prescribed pattern of the House that was to be built, together with a prodigious quantity of gold, silver, and other materials, which he had provided for its erection;—which the people at his call supplemented so joyfully and liberally, that David their king rejoiced with great joy, and blessed the Lord before all the congregation, who thereupon offered sacrifices in abundance to the Lord, and a second time made Solomon king, to whom all the mighty men of the nation, even the sons of king David, submitted themselves: and David died in a good old age, full of days, riches, and honour, having reigned seven years in Hebron, and thirty-three years in Jerusalem (2 Sam. xxiii.-1 Kings ii.; 1 Chron. xxii.-xxix.).

His injunctions to Solomon, and to the great men of the nation.

Solomon made king a second time.

Reign of Solomon.—*Soon after the death of his father, Solomon, who sat upon his throne, caused Adonijah, Joab, and Shimei?* To be put to death by Benaiah the son of Jehoiada. *And put Benaiah?* In the room of Joab, over the host. *And having thrust out Abiathar from being priest, he put?* Zadok in *his* room. *And Solomon made affinity with Pharaoh king of Egypt, by?* Taking his daughter to wife. *And although Solomon loved the Lord, yet both he and his subjects?* Sacrificed and burned incense on high places. *And Solomon and all the congregation having gone up to Gibeon, at that time the great high place, where the Tabernacle and altar of burnt-offering were then standing, inaugurated his reign by?* Offering a thousand burnt-offerings upon that altar. *And the Lord there appeared to him in a dream by night, and said to him?* Ask what I shall give thee. *To which Solomon answered?* Give thy servant an understanding heart to judge thy people, that I may discern between good and bad. *An answer with which the Lord was so well pleased that he said to him?* Because thou hast asked this thing, and hast not asked for thyself long life,

Solomon marries Pharaoh's daughter.

Solomon's request to the Lord at Gibeon.

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nor riches, nor the life of thine enemies, lo, I have given to thee a wise and an understanding heart; and I have also given thee that which thou hast not asked: so that none of the kings shall be like unto thee all thy days. *And Solomon thereupon returned to Jerusalem, and before the Ark of the Covenant of the Lord offered up?* Burnt-offerings and peace-offerings, and made a feast to all his servants. *What is said of the wisdom of Solomon?* That it excelled the wisdom of all the children of the east country, and all the wisdom of Egypt: that he was wiser than all men, for the wisdom of God was in him. *One very special instance of his judicial sagacity is recorded, namely?* His discovering by an appeal to the motherly affection of two women, who disputed in his presence as to their respective interests in a dead and in a living child, to whether of them the living child belonged. *In regard to his attainments in science, it is said that?* He spake of trees, from the cedar-tree that is in Lebanon even to the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. *And as evidence of his attainments in poetry and philosophy, there still remain?* The Canticles or Song of Solomon, the Book of Proverbs, and Ecclesiastes or the Preacher. *And such was the fame of his wisdom, that?* All the kings of the earth sought the presence of Solomon, to hear his wisdom. *The queen of Sheba especially, who acknowledged that great as the report of his wisdom had been, yet that?* The half had not been told her, and that happy were the men, and happy were his servants who stood continually before him. *And that Solomon's riches exceeded that of all the kings of the earth as much as his wisdom did, is evident from this, that?* Silver was nothing accounted of in the days of Solomon. *And to intimate the unbroken peace that prevailed during his reign, it is said that?* He had neither adversary nor evil occurrent; and that Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan to Beer-sheba, all the days of Solomon (1 Kings ii.-iv.; 2 Chron. i., ix.).

His attainments, fame, riches, and pacific reign.

Solomon's Architectural Works.—*Of the magnificent private structures erected by Solomon, the more important were?* His own house, and the house of the forest of Lebanon; the porch of pillars, and the porch of judgment; and the palace which he erected for Pharaoh's daughter, beyond the bounds of the city. *Of the city defences he also built?* Millo. *And repaired the breaches of?* The city of David his father. *And in an oasis of the Syrian desert he built?* Tadmor, called Tadmor in the wilderness. *And the harbour for his ships which brought him*

Solomon's private structures.

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gold, and almug-trees, and precious stones from Ophir, was at? Eziongeber, which is beside Eloth, on the shore of the Red Sea. *But the crowning honour of his reign was?* The Temple of the Lord, which he erected on Mount Moriah, on the site of the threshing-floor of Araunah the Jebusite. *Bearing, in its form, a general resemblance to?* The Tabernacle which was erected in the wilderness by Moses, nearly five hundred years before. *And, irrespective of the chambers and courts by which it was surrounded, its dimensions were?* Exactly double those of the Tabernacle. *The entrance both to the Holy and to the Most Holy Place was by?* A double two-leaved folding door—the outer of fir, and the inner of olive-wood. *And across the opening into the Most Holy Place, over and above, was suspended?* A veil or curtain of fine linen, inwrought with figures of cherubim, in blue, and purple, and crimson. *And the whole interior of the building—roof, walls, and floor—was so overlaid with fine gold, that?* Neither wood nor stone was to be seen. *And there were alongst the sides and western end of the sacred edifice three stories of chambers for the use of?* The priests and Levites, and for the various exigencies of the Temple service. *And there extended alongst the whole eastern end of the building?* A porch, one hundred and twenty cubits high, and ten cubits in breadth. *Within which, on the right and left of the entrance respectively, stood two massive brazen pillars of elaborate workmanship, eighteen cubits high, known by the names of?* Jachin and Boaz. *And the entire structure was surrounded by?* Two courts;—the outer accessible to all Israelites, but the inner accessible only to the priests. *And in the court of the priests stood?* The brazen altar of burnt-offering; ten lavers of brass for the washing of the sacrifices; and the molten sea of brass, supported upon twelve oxen, with their hinder parts inward, which was for the priests to wash in. *How long was the Temple in building?* Seven and a half years. *How many workmen were employed in its erection?* One hundred and eighty-three thousand six hundred,—Jews and strangers together; besides those furnished to Solomon by his own and his father's attached friend and ally, Hiram (or Huram), king of Tyre. *That is,—of Jews?* Thirty thousand, who served by rotation—ten thousand a month. *And of Canaanitish bondmen, the remnant of the original inhabitants of the land?* One hundred and fifty-three thousand six hundred. *Of whom seventy thousand were?* Bearers of burdens. *And eighty thousand?* Hewers of wood and stone. *And three thousand six*

The Temple of the Lord.

The courts of the Temple.

Time, workmen, and materials employed in its erection.

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hundred were? Overseers. *The Hebrew overseers of the whole work being in number?* Five hundred and fifty. *All the materials, moreover, for this magnificent structure were prepared at a distance from the site of the building, so that there was neither?* Hammer, nor axe, nor any tool of iron, heard in the house whilst it was a-building. *Solomon's chief architect, artificer, and "superintendent of works," in all these magnificent erections, their decorations, and furniture, being?* Hiram (or Huram), a subject and namesake of Hiram king of Tyre, who, like Bezaleel and Aholiab (Exod. xxxi.), was preternaturally endued with all requisite wisdom and understanding for the work (1 Kings v.–vii.; 2 Chron. ii.–iv.; Ezek. xli.).

Dedication of the Temple.—*After the Temple was finished, and furnished with its various ornaments and utensils, and the Ark of the Covenant brought forth from the Tabernacle that David had erected for it,* and deposited by the priests in the Oracle or Most Holy Place, even under the wings of the cherubim;† how and by whom was it dedicated?* By Solomon himself, with prayer, and with sacrifices that could not be numbered for multitude, in presence of the assembled congregation, from the entering in of Hamath to the river of Egypt. *And because the brazen altar was too little to receive the burnt-offerings and fat of the peace-offerings, Solomon hallowed for the occasion?* The middle of the court that was before the house of the Lord; that is, of the court of the priests, in which the great brazen altar stood. *And when Solomon had made an end of praying, fire came down from heaven, and?* Consumed the burnt-offerings and the sacrifices. *And the glory of the Lord?* Filled the house. *And when the people saw the glory of the Lord?* They bowed themselves with their faces to the ground and worshipped. *And praised the Lord, saying?* For he is good; for his mercy endureth for ever. *What time was spent in the dedication?* Seven days in the dedication, and other

Solomon's prayer and sacrifices at its dedication.

The house filled with the glory of the Lord.

* The Mosaic Tabernacle, which, along with its holy vessels, had long stood at Gibeon, having apparently at the same time been rolled up, and carried as a mere relic into that more substantial erection to which it had now given place (1 Kings iii., viii.).

† That is, under the wings of Solomon's newly made cherubim (1 Kings vi. 23)—not of the Mosaical cherubim, which were comparatively diminutive in size, and immovably fixed in the ends of the mercy-seat; and which, therefore, *along with* the Ark, were placed under the wings of the cherubim here mentioned.—And, as a further deviation from the simplicity of the Tabernacle erected by Moses, instead of the table of shew-bread and the golden candlestick with the seven branches on the right and left of the entrance respectively, Solomon's Temple was furnished with ten golden tables and ten golden candlesticks, five on the right hand and five on the left; the nine supplementary tables, apparently, whereon to place the vessels and utensils of the sanctuary (1 Kings vii.; 2 Chron. iii., iv.).

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seven in the Feast (of Tabernacles) that followed thereafter. *And when Solomon, at the end of the dedication, sent the people away, how were they affected?* They blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had shown to David his servant, and to Solomon and to Israel his people. *And thereafter, in a dream, like to that with which his reign had opened at Gibeon, the august ceremony was closed by the Lord's conveying to him the assurance that?* If he did according to the commandments of the Lord, observing his statutes and his judgments, the throne of his kingdom would be established, and there would not fail him a man to be ruler in Israel. *And if the people humbled themselves, and prayed, and turned from their wicked ways, that?* The eyes of the Lord would be open, and his ears attent to the prayers that should be offered up in the holy place. *But that if both he and they forsook the statutes and commandments of the Lord, and went after and served other gods, that?* He would pluck them up by the roots out of the land which he had given them; and would cast the house which he sanctified for his name out of his sight, and make it to be a proverb and a by-word among all nations (1 Kings viii., ix.,; 2 Chron. v.–vii.).

Solomon divinely encouraged and admonished.

Solomon's heart turned away from the Lord God of Israel.—*Did Solomon in his old age continue to keep the covenant and statutes of the Lord?* No; his wives turned away his heart after other gods. *To such an extent that?* He built high places for Ashtoreth, the abomination of the Sidonians; and for Chemosh the abomination of the Moabites; and for Milcom (Molech or Moloch), the abomination of the children of Ammon. *Wherefore the Lord was angry with Solomon, and said to him?* I will surely rend the kingdom from thee, and give it to thy servant. *Notwithstanding in thy days I will not do it, for?* David thy father's sake. *But I will rend it out of?* The hand of thy son. *Howbeit, said the Lord, I will not rend away all the kingdom, but will give?* One tribe to thy son, for my servant David's sake, and for Jerusalem which I have chosen. *And the Lord stirred up as adversaries against Solomon, Hadad of Edom, Rezon of Damascus, but especially?* Jeroboam, the son of Nebat, an Ephrathite—his own favoured and trusted servant. *And it came to pass, on a certain occasion, that this Jeroboam having gone forth from Jerusalem, clad in a new garment, was met by?* The prophet Ahijah. *Who caught the new garment that was on him, and?* Rent it in twelve pieces. *And said to*

Solomon's idolatrous compliances.

The prophet Ahijah and Jeroboam.

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Jeroboam? Take thou ten pieces. *For thus saith the Lord God of Israel, Behold?* I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. *And Solomon, in consequence?* Sought to kill Jeroboam. *But Jeroboam arose and fled to?* Shishak, king of Egypt. *With whom he resided till?* The death of Solomon. *Which, according to the Bible chronology, took place?* B.C. 975. *After a reign over all Israel of?* Forty years (1 Kings xi.).

Disruption of the Monarchy.—*Immediately after Solomon's death, Rehoboam, his son, went to Shechem, whither all Israel had assembled, in order?* To make him king. *And Jeroboam, who had been sent for from Egypt, and all the congregation of Israel, came and spake to Rehoboam, saying?* Thy father made our yoke grievous; ease thou somewhat the grievous servitude of thy father, and we will serve thee. *And when Rehoboam said to the old men who had stood before Solomon his father, How do ye advise that I should answer this people; they spake unto him, saying?* If thou wilt be a *servant* unto this people this day, and wilt serve them, and answer them, and speak good words to them, then will they be *thy* servants for ever. *But after three days taken to deliberate,*

Rehoboam rejects the advice of his father's counsellors.

Rehoboam rejecting the conciliatory counsel of the old men, and adopting that of the young men who had grown up with him, said to the people roughly? My father made your yoke heavy—I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions. *Whereupon the people answered the king, saying?* What portion have we in David, neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David. *And so all Israel—the ten tribes,*—according to the prediction of Ahijah?* Departed to their tents. *But as for the children of Israel that dwelt in the cities of Judah (and Benjamin)?* Rehoboam reigned over *them. And seems only to have been fully convinced of the extent and reality of the defection that had taken place, when, having*

Which leads to the revolt of the ten tribes.

* Of the ten tribes that revolted, Ephraim, to which Jeroboam belonged, had long been the most energetic and aspiring; and hence the whole kingdom of Israel is sometimes styled *Ephraim* as contradistinguished from that of *Judah*. Several circumstances may have contributed to this result. Jacob, in blessing the sons of Joseph, wittingly preferred Ephraim, who was the younger, to Manasseh, who was the first-born: Ephraim formed the rear-guard, as Judah did the van, of the camp in the desert: Joshua, who conquered Canaan, was an Ephraimite: the portion of Ephraim was one of the most eligible sections of the land of Promise: the city Shiloh, so long the depository of the Ark, was within the limits of their territory; and so always, also, after the *disruption*, was the capital of the kingdom.

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sent Adoram, intendant of tribute, to the refractory tribes, they? Stoned him with stones that he died. *Whereupon Rehoboam?* Fled in haste to Jerusalem. *And Jeroboam was thereupon made king over?* The tribes that had thus revolted. *The tribes of Judah and Benjamin alone maintaining their allegiance to?* The house of David. *And when Rehoboam had come to Jerusalem, he assembled a numerous army with a view to?* The recovery of his dominion by war. *But was peremptorily prohibited from the attempt by Shemaiah the man of God, who said to him and to the remnant of his people?* Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; for this thing is from me (1 Kings xii.; 2 Chron. x. xi.).

THE KINGDOMS OF JUDAH AND ISRAEL.

No natural division exists between the territories henceforth respectively occupied by the kingdoms of Israel and Judah; nor are their exact boundaries very easily defined. The latter lay immediately to the south of the former, and comprehended, *generally*, the territories allotted by Joshua to the tribes of Judah, Benjamin, Simeon, and Dan.*—As to the *surrounding nations* which owned subjection to Solomon;—in the north, all external dominion, it is probable, had already been lost by the rise of Rezon in Damascus. The Ammonites appear to have effected their liberation from Hebrew control, but the Moabites to have remained tributary; whereas the homage which the Edomites paid appears to have been little more than nominal. We know but little of the political condition of the Philistines at that time; but from the raids that the kings of Israel, unopposed by the kings of Judah, not long thereafter, made into their territory, it may be conjectured that the authority of Israel was predominant in that district of the Philistine territory which was nominally the portion of Dan;—and the fertile lowland of Jericho, which was counted as a part of Benjamin, became part of the kingdom of Jeroboam. Thus, the Israelite territory closed round that of Judah on the north-west and on the north-east; and cut off, as the latter almost entirely was from the Mediterranean sea-bord, and with its ports on the Red Sea little more than a barren possession, it must have been nearly destitute of any maritime resource. The kingdom of Judah, nevertheless, possessed more than compensating advantages over that of its rival:—a frontier less exposed to powerful enemies, a soil less fertile, a population hardier and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, and a succession of kings uninterrupted by revolution.

* The Danites were never in peaceable possession of their *allotted* province (Judges i.); and the Simeonites were never of much account in the nation—their names being altogether passed over in the blessings which Moses pronounced upon the tribes (Deut. xxxiii.); and neither did their family multiply like to the children of Judah (1 Chron. iv.).

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CHRONOLOGICAL TABLE OF THE SOVEREIGNS OF THE PARALLEL KINGDOMS OF JUDAH AND ISRAEL,

From the Dismemberment of the Monarchy, 975 B.C., till the Capture of Samaria, 721 B.C.

KINGS OF JUDAH.	ACCESSION. B.C.	B.C.	KINGS OF ISRAEL.	
Rehoboam,	975	975	Jeroboam.	1
Abijam, his son,	957			
Asa, his son,	955	954	Nadab, his son	
		953	Baasha	2
		930	Elah, his son.	
		929	Zimri (Tibni, Omri).	3
		925	Omri.	
		918	Ahab, his son.	
Jehoshaphat,	914	897	Ahaziah, his son.	4
		896	Jehoram, his brother.	
Jehoram, with his father J.,	892			
Jehoram, alone,	889			
Ahaziah, his son,	885			
Athaliah, his mother,	884	884	Jehu.	
Jehoash, her grandson,	878	856	Jehoahaz, his son.	
		839	Jehoash, his son.	5
Amaziah, his son,	838			
		825	Jeroboam II., his son.	
Uzziah, his son,	810	773	Zachariah, his son.	
		772	Shallum.	6
		772	Menahem.	
Jotham, with his father U.,	765	761	Pekahiah, his son.	7
		759	Pekah.	8
Jotham, alone,	758			
Ahaz, his son,	742			
		730	Hoshea.	9
Hezekiah, his son,	726			
		721	*Samaria* captured.*	

* By inspecting the foregoing chronological table it will be seen that the kingdom of Israel subsisted *separately*, for two hundred and fifty-four years, under nineteen sovereigns, of nine different families, of every one of whom it is said that "he did that which was evil in the sight of the Lord." The sovereigns of the kingdom of Judah, all —with the exception of Athaliah—of the house of David, during the same period (omitting the early years of Hezekiah), were twelve in number; of whom only four—namely, Asa, Jehoshaphat, Uzziah, and Jotham, are mentioned with special, and even they with only qualified commendation. It may here be remarked, that when we sum up the years of all the reigns of the kings of Israel as given in the Books of Kings, and also all the reigns of the kings of Judah from the first year of Rehoboam to the sixth

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THE KINGDOM OF JUDAH.

FROM 975 TILL 884 B.C.

The most notable events in the history of the kingdom of Judah from the disruption of the monarchy, B.C. 975, *till the death of Ahaziah, grandson of Jehoshaphat,* B.C. 884? The rifling of the house of the Lord and of the king's house of their treasures by Shishak, king of Egypt, in the time of REHOBOAM (1 Kings xi., xiv.; 2 Chron. xii.):—ABIJAM'S invading the kingdom of Israel and defeating Jeroboam, in a great battle, at Mount Zemaraim (2 Chron. xiii.):—ASA'S exceeding zeal for the worship of the true God, and his signally defeating Zerah the Ethiopian, who had invaded Judah with a huge host, at Mareshah in the valley of Zephathah; but towards the close of his reign, when menaced by Baasha, king of Israel, relying upon the king of Syria, and not upon the Lord; and, in his last sickness, trusting for help, not to the Lord, but to his physicians (1 Kings xv.; 2 Chron. xiv.–xvi.):—JEHOSHAPHAT'S great prosperity in consequence of his walking in the first ways of his father and of David, and being zealous for the religious instruction of the people, and the courageous and impartial administration of justice throughout his dominions;—but yet, after all, making affinity with Ahab, king of Israel, by marrying his son Jehoram (or Joram) to Athaliah, the daughter of Ahab and Jezebel;—his joining in an attempt to wrest Ramoth-gilead from the grasp of Ben-hadad, king of Syria, in which he almost lost his life;—the Moabites, Ammonites, and others besides, having invaded the south of Judah and ad-

Rehoboam.

Abijam.

Asa.

Jehoshaphat.

year of Hezekiah, the year of the capture of Samaria, we find that instead of the two sums agreeing, there is an excess of at least nineteen years on the side of Judah. This discrepancy is generally, but without warrant, adjusted by interpolating an interregnum of ten years between the death of Jeroboam II. and the accession of his son Zachariah; and another interregnum or anarchy of nine years between the death of Pekah and the accession of his murderer Hoshea. There are various other chronological discrepancies in the two lists, which are absolutely incapable of other than conjectural adjustment, from a deficiency of requisite data. The pregnant lessons, however, furnished by the Divine Record of their divided allegiance—independent of dates, and equally applicable to *all* times—will ever remain a most instructive portion of those everlasting truths which, laid up in the heart and practised in the life, make the doers thereof wise unto salvation. And it will be sufficient for the purposes of this volume, for the pupil to carry along with him the three most important dates at which the parallel histories of Judah and Israel coincide—namely, the commencement of the reigns of Rehoboam and Jeroboam, 975 B.C.; the accession of Athaliah and of Jehu 884 B.C.; and the sixth year of the reign of Hezekiah, as coincident with the ninth and last year of the reign of Hoshea, and with the capture of Samaria by Shalmaneser 721 B.C.

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vanced as far as En-gedi—quarrelling and panic-stricken—falling by mutual wounds on the approach of Jehoshaphat's army preceded by singers whom he had appointed to praise the beauty of holiness;—his thereafter associating himself with Ahaziah, the son and successor of Ahab, in a maritime expedition from Ezion-geber to Tarshish, which was wrecked and came to nothing, in consequence of being undertaken in conjunction with a wicked associate;—and afterwards, in conjunction with Jehoram, the brother and successor of Ahaziah, when marching through the wilderness of Edom (whose king joined them) against Mesha, the king of Moab (who had rebelled against Israel), after being miraculously supplied with water, smiting the Moabites, beating down their cities, marring with stones every good piece of land, stopping up all the wells, felling all the good trees, and even of Kir-haraseth (Kir-haresh, Isa. xvi.; Kir-heres, Jer. xlviii.), their stronghold, leaving nothing standing but the stone walls (1 Kings xxii.; 2 Kings iii.; 2 Chron. xvii.-xx.):—JEHORAM, the son of Jehoshaphat (associated with his father in the government for a considerable time before his death), on his becoming sole monarch slaying all his six brethren, and divers also of the princes of the land; warned by a writing which came from Elijah, that because of his evil doings his people would be smitten with a great stroke, and that by reason of grievous sickness his own bowels would fall out;—and the Edomites revolting, and the Philistines and Arabians thereafter invading Judah, and carrying off all the substance that was in the king's house, his wives and his sons also, all save Ahaziah, the youngest, the king himself was smitten with an incurable disease, and his bowels did fall out, as had been foretold by Elijah (2 Kings viii.; 2 Chron. xxi.):

Jehoram.

—AHAZIAH (called also Azariah and Jehoahaz), prompted by his mother Athaliah, entering into an alliance with (his uncle) Jehoram (*her* brother, the) son of Ahab, in another attempt to recover Ramoth-gilead from the Syrians, in which they were worsted; and Jehoram, wounded, having returned home to Jezreel, Ahaziah having gone down thither to see him, was there (along with Jehoram) attacked by Jehu, the recently anointed king of Israel, and being pursued, effected his escape, although wounded, to Megiddo, but died there, after a brief reign of only one year, B.C. 884 (2 Kings viii., ix; 2 Chron. xxii.).

Ahaziah.

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THE KINGDOM OF ISRAEL.

FROM 975 TILL 884 B.C.

After JEROBOAM *had been made king by the congregation of Israel, as the capital of his kingdom he rebuilt?* Shechem. *Which had been utterly destroyed upwards of two hundred and fifty years before* (Judg. ix.) *by?* Abimelech. *And beyond the Jordan, near the brook Jabbok—with a view, probably, to the maintaining of his control over the eastern tribes—he rebuilt?* Penuel (or Peniel, Gen. xxxii.). *The tower of which had been beaten down upwards of two hundred and twenty years before* (Judg. viii.) *by?* Gideon. *And in order to induce the people to refrain from going up to do sacrifice in the house of the Lord at Jerusalem, he made two calves of gold, and said to the people?* It is too much for you to go up to Jerusalem; behold thy gods, O Israel (Ex. xxxii.), which brought thee up out of the land of Egypt.* *And these golden calves he set up?* The one in Beth-el, and the other in Dan—the southern and northern extremities of his kingdom. *And erected idolatrous places of worship on?* High places. *And, disregarding the divine limitation of the sacred office to the sons of Levi, consecrating whosoever would—he made priests of?* The lowest of the people. *And even himself became?* One of the priests of the high places. *And ordained, from the device of his own heart, a feast like unto?* The Feast (of Tabernacles) that was in Judah (1 Kings xii.). *The most notable events in the history of the kingdom of Israel from this time forward till the death of Jehoram, the son of Ahab,* B.C. 884? The prophetic denunciation of the altar at Beth-el by a man of God from Judah—monitory, though unprofitably so, in its consequences to

Jeroboam.

* That this proceeding on the part of Jeroboam, and also the analogous offence of Aaron in the wilderness of Sinai, so contrary to the strict letter of the Decalogue—which, as to its particular form, may, in some measure, be accounted for by the recent familiarity of both offenders with the forms of animal worship prevalent in Egypt—was yet meant to be a symbolical worship of the true God (though in a manner utterly disallowed) is evident, many think, in the case of Aaron, from his immediately connecting it with a festival to Jehovah; and highly probable, in the case of Jeroboam, from the circumstance of his sole object apparently being to quiet the religious scruples of his subjects, by furnishing them with a satisfactory pretext for not going up to worship the Lord at Jerusalem;—not any change in the supreme object of adoration, but a new and self-devised medium of approach (the substitution of the *calves* for the *ark* with its concomitant sanctities) as better accommodated (according to the new monarch's *Egyptianized* notions) to the sensual apprehension of his carnally-minded countrymen. This act of will-worship, however, in whatever way understood, had most pernicious results; and procured for him who devised it the unlovely appellation of "Jeroboam the son of Nebat, who made Israel to sin."

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Jeroboam, and eventually fatal to the man of God himself (1 Kings xiii.); and the subsequent disastrous defeat of Jeroboam by Abijah, at Mount Zemaraim (2 Chron. xiii.):—the assassination of NADAB, *Nadab.* Jeroboam's son, at the siege of Gibbethon, by Baasha, one of his captains:—*Baasha.* BAASHA's making Tirzah the centre of his government, and smiting every living soul of the house of Jeroboam (1 Kings xv.); and thereafter proceeding to fortify Ramah—an enterprise from which he was called away by the defection of his ally Ben-hadad, king of Syria (1 Kings xvi.; 2 Chron. xvi.):—ELAH, the son of Baasha, whilst *Elah.* revelling in the house of his steward in Tirzah, assassinated by Zimri, the captain of half his chariots:—*Zimri.* ZIMRI's slaying also every living soul of the house of Baasha, leaving him neither kinsfolk nor friends; and himself in turn, when besieged in Tirzah by Omri, captain of the host of Elah, retiring into the palace, and Sardanapalus-like, burning it over his head after a reign of only seven days:—the possession of the *Tibni and Omri.* sovereignty, after this, contested by the rival claimants, Omri and Tibni, the latter of whom dying at *Omri.* the end of four years, left OMRI sole monarch; the chief event of whose reign was his purchasing the hill of Samaria from Shemer, its proprietor, and building thereon the city Samaria, *Ahab.* thenceforth the capital of the kingdom (1 Kings xvi.):—AHAB the son of Omri's taking Jezebel the daughter of Ethbaal king of the Zidonians to wife, and erecting a house and altar for Baal in Samaria;—Obadiah, the God-fearing governor of Ahab's house, concealing a hundred of the Lord's prophets in caves, and feeding them with bread and water, in order to shelter them from the rage of Jezebel;—Elijah's triumph over the priests of Baal, in presence of Ahab and of the assembled people, on Mount Carmel, and his subsequent slaughter of them on the banks of the Kishon; and thereupon foretelling the cessation, as he had previously foretold the commencement, of a three years' drought with which the land had been afflicted; and forthwith fleeing for his life in order to escape the vengeance of Jezebel, who had vowed that by the morrow she would make him as one of Baal's slaughtered priests (1 Kings xvi.-xix.);—Ben-hadad, king of Syria, who thereafter invaded Israel with an immense host and laid siege to Samaria, utterly defeated by Ahab—Ben-hadad himself hardly escaping on horseback with the horsemen; and, returning again in the following year, again defeated with great slaughter by Ahab in the neighbourhood of Aphek;—Jezebel thereafter compassing the death of Naboth the

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Jezreelite, in order that Ahab, her husband, might get possession of his vineyard; whereupon Elijah, divinely commissioned, proceeded to Jezreel and foretold, circumstantially, the wretched end both of Ahab and of Jezebel;—and three years thereafter, war having again broken out with the Syrians, Ahab attempting, in conjunction with Jehoshaphat, king of Judah, to obtain possession of Ramoth-gilead, was slain in battle, and his body brought down to Samaria and buried there—in circumstances fulfilling to the letter the prediction of Elijah;—and in the days of Ahab it was that Jericho was rebuilt, defiantly, to all appearance, by Hiel the Bethelite; but as a punishment for his temerity, and in accordance with the anathema of Joshua (Josh. vi.), pronounced upwards of five hundred years before, he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub (1 Kings xx.–xxii.; 2 Chron. xviii.):—AHAZIAH, the son of Ahab, sending, in his sickness, to inquire of Baal-zebub, the god of Ekron, whether he would recover, rebuked by Elijah for his impious preference of Baal-zebub to the God of Israel—the prophet telling him at the same time that he would surely die, and his dying accordingly, as Elijah had said (2 Kings i.):—in the reign of JEHORAM, the brother and successor of Ahaziah, Ben-hadad's coming up with all his host, laying siege to Samaria, and reducing it to the most revolting extremity of famine; which, on "the morrow," as Elisha predicted, was succeeded by unlooked-for and overflowing abundance, in consequence of the panic-flight of the Syrians, who abandoned the spoil of their camp to the besieged (2 Kings vi., vii.);—and Jehoram thereafter going up along with his nephew Ahaziah, king of Judah, to war against Hazael, the recently anointed king of Syria, in a renewed attempt upon Ramoth-gilead, being wounded in battle, and going back to Jezreel to be healed of his wounds, was followed thither and shot through the heart by Jehu, one of his captains, who had a short time before been privately anointed king of Israel, and who caused his dead body to be cast into the plat (or portion) of ground that had formerly been the vineyard of Naboth;—and Jezebel, being thrown down from a window in front of Jehu's chariot, trampled under foot by the horses whilst Jehu was eating and drinking in the palace, her flesh was eaten by dogs in the portion of Jezreel, in ample and literal fulfilment of the prediction of Elijah (2 Kings viii., ix.).

Ahaziah.

Jehoram.

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THE KINGDOM OF JUDAH.

FROM 884 TILL 721 B.C.

The most notable events in the history of the kingdom of Judah from the usurpation of Athaliah, B.C. 884, *till the accession of Hezekiah,* B.C. 726? The murder of all the seed royal, her own grandchildren, with the exception of Jehoash or Joash (who was carried off and concealed for six years by his aunt Jehosheba, or Jehoshabeath), and the establishment of the worship of Baal, by ATHALIAH, the mother of Ahaziah (2 Kings xi.; 2 Chron. xxii., xxiii.):—JEHOASH (or Joash) in his seventh year crowned king, and the testimony given to him,—Baal's altars broken down, and (Mattan) his priest slain, through the action of Jehoiada the priest;—Jehoash doing that which was right in the sight of the Lord all the days of Jehoiada; repairing the breaches, and replacing the vessels of the sanctuary that had been bestowed by his grandmother Athaliah upon Baalim; but, after the death of Jehoiada, declining to idolatry, and responding to the Spirit prompted remonstrance of Zechariah the son of Jehoiada, by causing him to be stoned in the court of the Lord's house, Hazael king of Syria invaded Judah (from the quarter of Philistia), and was already proceeding with the work of murder and pillage in Jerusalem itself, when Jehoash, to put a stop to the utter ruin that was impending, presented Hazael with all the gold and hallowed things that were found in the treasures of the house of the Lord and in the king's house; and was not long thereafter assassinated in his bed, in the fortress of Millo, in a conspiracy of his own servants (2 Kings xi., xii.; 2 Chron. xxiv.):—

Athaliah—Jehoash.

Amaziah.

AMAZIAH's slaying the murderers of his father, but sparing the children of the murderers out of declared respect to the law of the Lord (Deut. xxiv.); and his invading Edom, vanquishing the children of Seir in the valley of Salt, and capturing their capital city, Selah (or Petra, which he called Joktheel); but afterwards doing homage to the gods of the children of Seir, he was first of all annoyed by a marauding expedition of an army of mercenary troops from the northern kingdom whom he had hired to accompany him in his expedition against Edom, but whom, at the instigation of a prophet, he had exasperated by sending home again, and thus disappointed of their expected booty;—and his thereafter, though admonished of his doom by a prophet of the Lord, sending a foolish challenge to Jehoash, king of Israel, who put him to the worse at Beth-shemesh, and carried him captive to Jerusalem;

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but after breaking down four hundred cubits of the wall of the city, and rifling the Lord's house and the king's house, restored him to liberty; and then went home with the spoil and with hostages to Samaria;—and Amaziah thereafter being conspired against, fled from Jerusalem to Lachish, whither the conspirators sent after him and slew him (2 Kings xiv.; 2 Chron. xxv.):—the long popular and prosperous reign (fifty-two years) of UZZIAH (or Azariah) all the days of Zechariah who had under- *Uzziah.*
standing in the visions of God;—his fortifying Jerusalem, building towers and digging wells in the desert, promoting agriculture (for he loved husbandry);—his warring successfully with his enemies, the Lord helping him, against the Philistines, the Arabians, and his father's enemies the Edomites (who had revolted in Jehoram's time), and restoring Elath (or Eloth) to Judah;—and having brought his army to a condition of great efficiency, his name spread far abroad, for he was marvellously helped till he was strong;—but elated by his success, his heart was lifted up, to his destruction, and having presumptuously gone into the Temple of the Lord to burn incense, and refusing to desist on the remonstrance of the priests, the Lord smote him with leprosy in his forehead, and he continued a leper, and dwelt in a several house till the day of his death (2 Kings xv.; 2 Chron. xxvi.):—JOTHAM, who had been *Jotham.*
regent during the continuance of his father's leprosy, when he became sole monarch, following in the wake of his father's material improvements, strengthened the fortifications of the kingdom, and, making the Ammonites tributary, he became mighty because he prepared his ways before the Lord his God (2 Kings xv.; 2 Chron. xxvii.):—AHAZ (the son of Jotham)'s con- *Ahaz.*
forming to the abominations of the heathen whom the Lord had cast out from before the children of Israel—and Rezin and Pekah (Syria confederate with Ephraim) besieging Ahaz in Jerusalem, but without overcoming him;—Rezin's recovering Elath to Syria, however, and Pekah slaying in the open country of Judah a hundred and twenty thousand men—all sons of valour, and, as is expressly stated, because they had forsaken the Lord God of their fathers;—Zichri, a mighty man of Ephraim, slaying several persons of the king's household, and carrying off two hundred thousand captives to Samaria; whom, when they were purposing to retain as bondmen and bond-women, on the remonstrance of Oded the prophet, they treated with great kindness, and escorted homewards as far as Jericho—the south and south-western parts of the country having, in the meantime, been ravaged by the Edomites and the Philistines;—

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Ahaz, in his distress, applying to Tiglath (or Tilgath)-pileser king of Assyria, who, to some extent, relieved him by the capture of Damascus and the slaughter of Rezin its king, at the costly price of vassalage and of all the treasures that were found in the house of the Lord and of the king's house; and Ahaz, having gone to Damascus to meet Tiglath-pileser, taken with the fashion of an altar that he saw there, sending word to Urijah the priest to get one made like it, and on his return home, sacrificing to the gods of Damascus which smote him, —to his own and his people's ruin; and his further provoking the Lord God of his fathers to anger by wantonly mutilating the remaining vessels and furniture of the house of God, and shutting up the doors thereof and defiantly establishing idolatry in Jerusalem and all the cities of Judah;—and, dying, was succeeded by his son HEZEKIAH (2 Kings xvi.; 2 Chron. xxvii., xxviii.),—in the sixth year of whose reign the kingdom of Israel was put an end to by Shalmaneser king of Assyria, B.C. 721 (2 Kings xvii.).

Hezekiah.

THE KINGDOM OF ISRAEL.

FROM 884 TILL 721 B.C.

The most notable events in the history of the kingdom of Israel from the accession of Jehu, B.C. 884, till the capture of Samaria, B.C. 721? JEHU's causing the heads of seventy of Ahab's sons to be brought to him from Samaria to Jezreel, and thereafter slaying all that remained there of the house of Ahab, all his great men, and his kinsfolks, and his priests, until he left none remaining;—his thereupon starting for Samaria, meeting forty-two men, brothers of Ahaziah king of Judah by the way, all of whom also he caused to be slain at the pit of the shearing-house; and, after this, lighting on Jehonadab the son of Rechab, with whose collusive help, on his arrival, he smote all the worshippers of Baal with the edge of the sword, and broke down the house of Baal, and made it a draught-house; and because he had executed righteous judgment upon the house of Ahab, the Lord told him that his children of the fourth generation would sit on the throne of Israel; but for all that he took no heed to walk in the law of the Lord God of Israel with all his heart; and the Lord, in consequence, towards the close of his reign began to cut Israel short, Hazael smiting them in all their coasts (2 Kings x.):—during the greater part of the reign of JEHOAHAZ his son, too, the nation was oppressed by the Syrians, who at last made them like the dust by

Jehu.

Jehoahaz.

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thrashing (2 Kings xiii.):—the remarkable interview which *his* son JEHOASH or Joash (for the last two years of his father's life associated with him in the government) had with Elisha on his death-bed; and thereafter, in fulfilment of the prediction of Elisha, defeating Ben-hadad son of Hazael three times in Aphek, rescuing his kingdom from the long-continued oppression of the Syrians, recovering the cities which Hazael had taken out of the hand of Jehoahaz his father, and thereafter invading Judah and signally defeating Amaziah at Beth-shemesh (2 Kings xiii., xiv.; 2 Chron. xxv.):—JEROBOAM II., his son, outwardly prosperous, restoring the coast of Israel from the entering of Hamath to the Sea of the Plain according to the prediction of the prophet Jonah;* and recovering for Israel, from the Syrians, the cities Hamath and Damascus (2 Kings xiv.):—ZACHARIAH *his* son, after a brief reign of only six months, conspired against and slain before the people by Shallum the son of Jabesh; thus ending the dynasty of Jehu, as had been predicted, in the fourth generation (2 Kings xiv., xv.):—Menahem the son of Gadi going up from Tirzah to Samaria, and slaying SHALLUM the usurper after a reign of only one month (2 Kings xv.):—MENAHEM, having treated Tiphsah and the coasts thereof with atrocious cruelty because they opened not to him, afterwards invaded by Pul king of Assyria, whose forbearance and friendship he purchased by costly gifts, which he extorted from the wealthier classes of the community (2 Kings xv.):—Menahem's son PEKAHIAH after a brief reign conspired against and slain by his captain, Pekah the son of Remaliah (2 Kings xv.):—PEKAH'S invasion of Judah in conjunction with Rezin king of

Jehoash or Joash.

Jeroboam II. and Zachariah.

Shallum, Menahem, and Pekahiah.

Pekah.

* This is that Jonah who, when commissioned by the Lord to arise and go to Nineveh and cry against it, rose up and went down to Joppa, and took his passage in a ship bound for Tarshish, in the vain hope of fleeing from the presence of the Lord; in order, as it would appear, to evade being accessory to the repentance and restoration to divine favour of Israel's enemies, the Assyrians;—but a mighty tempest having arisen, and the mariners being at their wits' end, Jonah told them to cast him forth into the sea; and, having been thrown overboard accordingly, he was swallowed by a great fish that the Lord had prepared for him;—but praying to the Lord when the floods compassed him about, the Lord spake unto the fish, and it vomited out Jonah upon the dry land: and Jonah, thereafter, having executed his commission, the Ninevites repented, and Jonah, grudging the mercy shown to them in consequence, had the unreasonableness of his displeasure effectively reproved and brought home to him by the significant lesson of a sheltering gourd which came up in a night and perished in a night, on which he thought it not unreasonable to have pity, and on account of which he thought it well even to be angry, whilst grudging the mercy shown by the Lord to Nineveh—a city wherein were more than six-score thousand persons that could not discern between their right hand and their left, and also much cattle.

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Syria, and invasion of his own territory by Tiglath-pileser king of Assyria, who captured several cities in the northern part of his dominions, and carried away the three trans-jordanic tribes into the provinces beyond the Euphrates;—and Pekah himself, at last, conspired against and slain by Hoshea the son of Elah (2 Kings xv.):

Hoshea.

—the kingdom of Israel soon after the commencement of the reign of HOSHEA, its last king, invaded, and Hoshea made tributary by Shalmaneser king of Assyria; but, in the sixth year of his reign, conspiring against the king of Assyria, entering into negotiations with So, king of Egypt, and withholding the payment of the tribute, Shalmaneser came up throughout all the land, and besieged Samaria—"the crown of pride," and after a siege of three years, took it, and carried its inhabitants captive into Assyria; and put them, along with their countrymen (who had been carried off by Tiglath-pileser), in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes;—and from this captivity the "outcasts of Israel" never returned;—and all this came upon them because they obeyed not the voice of the Lord their God, but transgressed the covenant, and all that Moses, the servant of the Lord, commanded them (2 Kings xvii.).

THE SAMARITANS.

After the capture of Samaria, and the abduction of its inhabitants, the mixed population that thenceforth occupied Central Palestine, made up of the Israelitish remnant combined with the colonists (from Babylon, Cuthah, Ava, Hamath, and Sepharvaim) sent thither by the kings of Assyria to people the now almost depopulated territory, were, from that time forward, known by the name of? Samaritans (Cuthites or Cuthæans). *These—a people mixed in religion as well as in race—at the beginning of their dwelling there?* Feared not the Lord. *And the Lord having sent lions amongst them, which slew some of them, they supposed it to be because?* They knew not the manner of the God of the land. *And having requested and obtained, from the king of Assyria, one of the captive priests to instruct them, they thenceforth feared the Lord; but at the same time worshipped severally?* The graven images of the nations they belonged to (2 Kings xvii.; Ezra iv.). *And between them and the Jews of pure blood there existed from the first a bitter animosity, which, at the time of our Saviour's advent, seven centuries afterwards, had not only undergone no mitigation, but had become so deep-rooted and inveterate as to be absolutely obstructive of?* All international communication (2 Kings xvii.; Ezra iv.; John iv.).

The Samaritans a mixed race.

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PROPHETS AND PROPHECY.

It is here to be remarked that the degenerate periods of the decline and fall of the temporal kingdoms both of Judah and Israel were the most distinguished by the abundance of? Prophetic revelations. *For during the last century of the parallel kingdoms it was that the earliest of those inspired messengers of Jehovah appeared, who (as well as their writings) are generally designated,* par excellence? *The* Prophets. *Only such prophecies of those anterior to the time of Jonah being recorded as are incidental to?* The narrative of their *actions. And of these* anterior *prophets, the two most distinguished were?* Elijah the Tishbite (a hairy man, and girt with a girdle of leather about his loins) and Elisha the son of Shaphat. *The most notable recorded incidents in the life of Elijah?* His foretelling a three years' drought to king Ahab, during the continuance of which he was himself fed by ravens by the brook Cherith, and afterwards by the unfailing meal and oil of the widow of Zarephath or Sarepta, whose dead son he restored to life;—his challenge to the priests of Baal at Mount Carmel, and his subsequent slaughter of them at the brook Kishon; and his predicting thereafter abundance of rain, which fell and put an end to the famine;—his Heaven-prompted and Heaven-sustained journey to Horeb; and his Divine mission thence to anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha the son of Shaphat to be his own prophetical successor;—his denunciation of Ahab and Jezebel for the murder of Naboth;—and his dividing the waters of the Jordan in the presence of Elisha, to whom he left his mantle and a double portion of his spirit, when, lo! they were parted by a chariot of fire and horses of fire, and Elijah went up by a whirlwind into heaven (1 Kings xvii.-xix., xxi.; 2 Kings i., ii.).—*The more memorable incidents in the life of Elisha?* His being called from the plough to the prophetical office;—his dividing the waters of the Jordan with the mantle of Elijah;—his healing the waters of Jericho by throwing salt into their fountain-head;—his cursing the mocking children of Beth-el;—his procuring a miraculous supply of water for the allied armies of Judah, Israel, and Edom;—his multiplying the widow's oil;—his predicting that the Shunammite should have a son, whom, when dead, he afterwards restored to life;—his curing Naaman the Syrian, and transferring the leprosy of Naaman to his own servant Gehazi;—his making an iron axe's head to

Anterior prophets.

Elijah.

Elisha.

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swim;—his disclosing the secret counsels of Ben-hadad king of Syria, and smiting his army with blindness;—his foretelling abundance to the famine-stricken people of Samaria, and the death of the unbelieving lord, who thought the fulfilment of the prediction to be impossible;—his foretelling the death of Ben-hadad and the succession of Hazael;—his predicting to Joash on his death-bed three victories over the Syrians;—and after he was buried, a dead man having been cast into his sepulchre, when he touched the bones of Elisha, revived and stood up on his feet (1 Kings xix.; 2 Kings ii.-ix. xiii.).—*Of the authors of the sixteen extant books of prophecy which have come down to us, as an integral part of the revealed Word of God, Isaiah, Jeremiah, Ezekiel, and Daniel, from the* extent *of their prophecies, are sometimes called?* The Greater Prophets. *In contradistinction to the other twelve, who are, with a similar reference, called?* The Minor or Lesser Prophets. *Isaiah, moreover, from the circumstantial harmony of his Messianic predictions with the events of the Saviour's life, is sometimes called?* The Evangelical Prophet. *And Jeremiah, from the mournful strain of his Lamentations (a sort of appendix to his prophecies)?* The Weeping Prophet. *And though, in these times of national declension, the various methods of divination* (Jer. xxvii.) *that were resorted to was a natural result of the prevailing tendency to seek after prophets rather for?* A knowledge of the future than for religious instruction. *Yet, prone as the Jews eventually became to divisive courses, so powerfully was the felt obligation of religious unity conserved by the ministry of those divine messengers, that neither sects nor heresies arose amongst them so long as?* The living voice of prophecy continued to be heard.

Greater and Lesser Prophets.

The name Prophet (Greek, *prophētēs*) literally means? One who speaks for another; especially one who speaks for a god. And has its substantial equivalent in our word? Spokesman. And, accordingly, we find Aaron styled indifferently? The prophet and the spokesman of Moses (Exod. iv., vii.). A prophet, then, in the Scripture sense of the term, is simply? The enunciator of a divine message, let the subject of that message be what it may. And it is only because it very frequently happened that the divine communications of those whom we emphatically style *the* Prophets, related to things future, that the word at last acquired the signification of? A predictor of future events.—The germ of the prophetic, as well as of the regal order (Deut. xiii., xvii., xviii.), is found in the Law as given to the Israelites by Moses:—Noah the preacher of righteousness (2 Pet. ii.) was a prophet; the patriarchs *generally* were prophets; Abraham is expressly so called (Gen. xx.); and Moses is declared to be the likest of all to? That Prophet who came forth from God and went to God; who knoweth all things, and unto whom all power is given in heaven and

The name Prophet.

Noah, Abraham, and Moses prophets.

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in earth, and of whom Moses himself in the Law, and the prophets, did write (Deut. xxxiv.; John vi., xiii., xxi.; Matt. xxviii.). But it was only after the time of the Judges, and in the degeneracy of the priesthood, when the people had ceased to be religiously affected by the symbolical ritualism of the ceremonial service, that the prophetic order became? The recognized spiritual advisers of the nation. And Samuel, in addition to his other high functions, established to be a prophet of the Lord (1 Sam. iii.), was the first of those, in unbroken succession till the time of Malachi, whose proper business, as the accredited messengers of Jehovah, it was? Authoritatively to instruct, to exhort, to admonish, to warn, to threaten, to cheer all ranks and orders of men, from the Theocratic viceroy* to the meanest of the people; to keep a wakeful and jealous eye upon the manners of the times, and to detect and reprove every symptom of defection as it appeared; to infuse new life and vigour into the Mosaic institutions; and to inculcate a spiritual and *heart* observance of the requirements of the moral law as well; to be to those living under the old dispensation the *spoken* expression of what the collective *written* Word is to those living under the new; to stimulate, in short, to the practice of that godliness which is profitable to all things; and both by precept and example to promote that universal charity, that holiness and purity of heart and life, without which no man shall see the Lord.—

Prophets the spiritual advisers of the nation.

The function of the prophets was thus altogether distinct from and supplementary to that of? The priests. Whose office was essentially? Hereditary. And their business one of? Ceremonial routine. But no man became a prophet by? Birth. The prophets, on the contrary, being all? Specially *called* to their office. And they accordingly announced their messages to both king and people with a confidence and freedom that could result only from? The consciousness of their divine commission. Their messages being generally prefaced with the solemn formula? Thus saith the Lord.—And what as to the personal character of the prophets? The sanctity of their lives was, as a general rule, in harmony with their divine communications, but not invariably so. Balaam, for instance, was so employed by the Almighty, although? An unwilling instrument (Numb. xxii.). And Caiaphas, although apparently? An unconscious one (John xi.). Jonah, too, in attempting to evade the performance of his divine commission regarding Nineveh, was for the time undoubtedly? Not in the spiritual frame of mind proper to the true prophet (Jonah). And the old prophet at Beth-el, from the very fact of his residing where he did, and remaining supinely silent, as he appears to have done, whilst Jeroboam was proceeding with his idolatrous innovations, must be regarded as having been at the time? In a state of spiritual slumber, and well-nigh deserted by the Spirit of God (1 Kings xiii.).—

The priestly office hereditary, but the prophetic the result of a special call.

Personal character of the prophets.

Some of the prophets being of priestly or Levitical extraction, may account for their sometimes taking part in the performance of services that were strictly? Of a priestly character (1 Sam. ix., &c.). And their agency, which was occasionally put forth in symbolical actions (Isa. xx.; Ezek. xii.; Jer. xix., xxvii., xxxii.), was yet more

Functions of the prophets.

* For such the Hebrew kings were, rather than independent sovereigns, both as to the tenure of their office and as to the details of their administration.

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generally so in oral deliverances, which were either? Didactic, expository, monitory, hortatory, or predictive. Their habitual themes being? One Lord, one faith, one repentance to both Judah and Ephraim, pardon and restoration to the fallen but penitent backslider, blessings to the righteous, but judgment to the incorrigibly wicked. And the general burden of their predictions? The downfall of the enemies by whom the chosen people were oppressed, and the coming of Messiah to set up a kingdom that will never be destroyed (the Prophets generally).—The Schools of the Prophets established by Samuel—which, at least, cannot be traced back to an earlier era—seem to have been seminaries for the instruction of? Religious teachers. And the sons of the prophets? The pupils who were trained in them. And it appears that they occasionally went in procession from their ordinary place of residence to some *high place* in the neighbourhood, some of their number leading the way and playing on musical instruments, while the others prophesied; that is? Accompanied them with the voice. To prophesy, therefore, in this restricted sense, meant merely? To sing the sacred songs, or to *speak forth* the Spirit-prompted utterances that were chanted on such occasions. And others than those belonging to their company sometimes, under a constraining divine impulse, took part in *the service*—of whom? Saul and the messengers whom he sent to seize David are instances (1 Sam. x., xix.).

Schools of the Prophets.

CHRONOLOGICAL TABLE OF THE KINGS OF JUDAH.

From the Accession of Hezekiah, B.C. 726, *till the Fall of Jerusalem,* B.C. 588.

KINGS OF JUDAH.	ACCESSION.
Hezekiah	B.C. 726
Manasseh, his son	696
Amon, his son	641
Josiah, his son	639
Jehoahaz, his son	609
Jehoiakim, his brother	609
Jehoiachin, his son	598
Zedekiah, his uncle	598
Fall of *Jerusalem*	588

THE KINGDOM OF JUDAH.

From 726 till 588 B.C.

The principal events of national *importance in the history of the kingdom of Judah, from the accession of Hezekiah,* B.C. 726, *to that of Zedekiah,* B.C. 598? Hezekiah's purging, repairing, and re-opening, with splendid sacrifices and perfect ceremonial, the Temple, which had been despoiled and profaned during the reign of his father Ahaz;—his removing the high

Hezekiah.

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places, breaking the images, cutting down the groves, and breaking in pieces the brazen serpent that Moses had made (now an object of idolatrous worship), and calling it Nehushtan;—his celebrating a passover (a now long-neglected ordinance), to which he invited the scattered remnant of the northern kingdom, and which, by an excess of Levitical zeal, was continued for the unprecedented period of fourteen days;—his refusing to pay the tribute that had been imposed and paid to the Assyrians in the time of his father; but on Sennacherib, the son and successor of Sargon (Isa. xx.), coming up against him, his being reduced to the necessity of purchasing his forbearance by such a costly ransom as compelled him to strip off the gold with which he had formerly overlaid the doors and pillars of the Temple; and the Assyrians, discovering afterwards that Hezekiah had made an alliance with Egypt, returning to attack Jerusalem under the generals of Sennacherib; but on the prophet Isaiah's praying and crying to Heaven, the angel of the Lord that very night going out and smiting in the camp of the Assyrians an hundred and four score-score and five thousand men;—Hezekiah's thereafter ostentatiously showing his treasures and munitions of war to the messengers of Berodach (or Merodach) -baladan, king of Babylon, who had come to Jerusalem to congratulate him on his recovery from a dangerous sickness, effectually reproved by Isaiah's foretelling to him the fall of his kingdom and the captivity of his people (2 Kings xviii.-xx.; 2 Chron. xxix.-xxxii.; Isa. xxxviii.; Jer. li.):—the wickedness and atrocious cruelty of MANASSEH the son of Hezekiah, in consequence of which the Lord brought upon him and his people, the Assyrians, who took Manasseh among the thorns, bound him with fetters, and carried him to Babylon; but on his humbling himself greatly, the Lord was entreated of him, and restored him to his kingdom (2 Kings xxi.; 2 Chron. xxxiii.):—AMON his son's sinning as Manasseh his father had done, but not humbling himself like Manasseh, he was conspired against and slain by his own servants (2 Kings xxi.; 2 Chron. xxxiii.):—JOSIAH, the son of Amon, from the very commencement of his reign, when he was only eight years old, doing that which was right in the sight of the Lord; and in his twelfth year abolishing the monuments of idolatry, and strewing the dust of the images upon the graves of those that had sacrificed unto them, and burning the bones of the idolatrous priests upon their altars; and in his eighteenth year, whilst the Temple was in process of being renovated, a copy of the Law of the Lord given by Moses having been found, the

Manasseh.

Amon.

Josiah.

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king, after consulting with Huldah the prophetess, convening an assembly of all the people, both small and great, and reading in their ears all the words of the book, he and the people covenanting to follow after and keep the commandments of the Lord with all their heart and soul; and thereafter proceeding with a thorough-going reformation, it is particularly mentioned that he took away the horses that the kings of Judah had given to the sun at the entering in of the house of the Lord, and burned the chariots of the sun with fire; and having abolished every vestige of idolatry in Jerusalem and Judah, he proceeded to Beth-el, and there took the bones of the idolatrous priests out of their sepulchres, and burned them upon the altar that Jeroboam had erected—thus fulfilling the prediction in which he had himself been mentioned by name more than three hundred years before; and making the circuit of Northern Palestine, and abolishing every visible monument of idolatry, he returned to Jerusalem, and celebrated such a passover as had not been held in Israel since the days of Samuel and the Judges, and ordered the holy Ark to be put into the house that Solomon had built, and no longer to be a burden upon the shoulders of the Levites; and twelve years thereafter, having gone out to fight against Pharaoh-necho, king of Egypt, who was marching through his territories in order to attack the Assyrian city Carchemish on the Euphrates, he was sore wounded of the archers, and brought home in his second chariot to Jerusalem, where he died, after a reign of thirty-one years, there having been no king, either before or after him, that like him turned to the Lord with all his heart and with all his soul and with all his might (2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv.):—

Jehoahaz and Jehoiakim.

Pharaoh-necho, on his return from Egypt, having got JEHOAHAZ (or Shallum), the son of Josiah, into his power, made his brother Eliakim (whose name he changed to Jehoiakim) tributary king, and carried Jehoahaz along with him into Egypt, where he died; thus verifying the prediction of Jeremiah that he would not return thither any more, nor see his native country, but die in the land of his captivity (2 Kings xxiii.; 2 Chron. xxxvi.):—after JEHOIAKIM had reigned three years, Pharaoh-necho having been signally defeated by Nebuchadnezzar in a second encounter at Carchemish, Nebuchadnezzar marched into Palestine, made Jehoiakim tributary, and carried away at the same time some of the vessels of the house of the Lord, and put them in the temple of his god at Babylon; and carried along with him also some of the chief men of Judah, of whom the most noted were Daniel and his three

Deportation of Daniel and his three friends.

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friends, Hananiah, Mishael, and Azariah; and it was during this invasion that the Rechabites (commended by the Lord through the prophet Jeremiah for having, in marked contrast to the unfilial Jews, obeyed and done according to all that Jonadab *their* father had commanded them), from fear of the army of the Chaldeans, and contrary to their nomadic usage, took up their abode for a time within the walls of Jerusalem; and it was during this reign also that Jeremiah predicted another Babylonian invasion and a seventy years' captivity of the people, during which the whole land should be a desolation and an astonishment;—but so far was the heart of Jehoiakim from being humbled by these and other similar divine warnings, that on the occasion of a public fast, when a roll of Jeremiah's prophecies, written out by Baruch the prophet's scribe, was in process of being read to him, he fearlessly slashed it with a penknife and cast it into the fire; and after having continued tributary to Nebuchadnezzar for three years, he rebelled against him, and at length died (as divine prophecy, ever of sure fulfilment, had foretold) unlamented, and was buried with the burial of an ass (2 Kings xxiv.; 2 Chron. xxxvi.; Jer. xxii., xxv., xxxv., xxxvi., xlvi.; Dan. i.).—*Soon after the accession of* JEHOIACHIN (*Jeconiah or Coniah*), *the son of Jehoiakim, Nebuchadnezzar, king of Babylon, whose power was now felt from the river Euphrates to the river of Egypt, came up and?* Besieged Jerusalem. *And Jehoiachin, after he had held out for three months, finding that no help came from Egypt?* Voluntarily surrendered himself, and was carried captive to Babylon. *Along with?* His mother, his wives, the prophet Ezekiel, his princes, his officers, his mighty men of valour, the craftsmen, and the smiths (and the goodly vessels of the house of the Lord), leaving only the poorest sort of the people of the land behind — in literal fulfilment of the word of the Lord by the mouth of his prophet Jeremiah (2 Kings xxiv.; 1 Chron. iii.; 2 Chron. xxxvi.; Jer. xxii.).

Jehoiachin.

Deportation of the prophet Ezekiel.

ZEDEKIAH, *the last king of Judah (whose original name was Mattaniah), brother of Jehoiakim, and uncle of Jehoiachin, having been made king by Nebuchadnezzar, in the beginning of his reign went to Babylon and?* Took a solemn oath of allegiance to the king of Babylon. *And Hananiah, one of the many false prophets who abounded at the time, prophesied that even within two years?* The Lord would break the yoke of the king of Babylon, and restore the captives, and all the vessels of the house of the Lord that Nebuchadnezzar had taken away. *But Jeremiah*

Zedekiah.

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counselled that intercession should be made rather that? The vessels still left in the house of the Lord and of the king's house might not be carried away to Babylon also. *And predicted at the same time that Hananiah, for endeavouring to make the people trust in a lie?* Would die within the year. *And Hananiah accordingly?* Did die, in the same year, in the seventh month. *And Jeremiah also counselled the captives in Babylon by letter, saying?* Thus saith the Lord, Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; and seek and pray to the Lord for the peace of the city whither I have caused you to be carried away captive. *And after seventy years are accomplished?* I will visit you, and perform my good word toward you, in causing you to return to this place. *For my thoughts toward you, saith the Lord, are?* Thoughts of peace, and not of evil. *But Zedekiah at length, in the ninth year of his reign, relying upon the co-operation of Pharaoh king of Egypt, and in violation of his solemn oath?* Rebelled against the king of Babylon. *Whereupon the Lord by his prophet said?* Shall he prosper, shall he escape, that doth such things. *And Nebuchadnezzar came up, he and all his host, against Jerusalem, and?* Pitched against it, and built forts against it round about. *But hearing tidings of the approach of Pharaoh, he for a short space, from fear of Pharaoh's army?* Departed from Jerusalem. *The Egyptian host, however, speedily went back into their own land, and Nebuchadnezzar returned to Jerusalem, and pressed the siege of the city more closely than ever, as had been distinctly foretold by?* The prophet Jeremiah. *Who at the same time counselled unconditional submission, on the part of both king and people, as the only means of?* Saving their lives and averting the otherwise inevitable destruction of the city. *A counsel with which the irresolute Zedekiah would have been himself disposed to comply, but which so exasperated the princes that they insisted on?* The prophet's being put to death. *And when the king, overawed, granted them his verbal permission to do with the prophet as they pleased?* They imprisoned him in a dungeon so filthy that, when he was let down into it with cords, he sank in the mire. *Where he was like to have died of hunger, but from which he was soon after rescued by the friendly interference of?* Ebed-melech, an Ethiopian eunuch in the household of the king. *And while he was yet in prison, and whilst the Chaldeans were ravaging the country, he (like the undismayed patriotic Roman when Hannibal was at the gate),*

Jeremiah counsels the captives, and predicts their restoration.

Zedekiah rebels against Nebuchadnezzar.

Jeremiah thrown into a dungeon, but rescued by Ebed-melech.

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confident in the eventual restoration of the chosen people from their impending captivity, bought with all the requisite formalities? His ancestral field of Anathoth, from his cousin Hanameel. *And after a blockade of two years, towards the close of which the inhabitants were subjected to the extremity of famine?* Jerusalem, "the daughter of Zion, the perfection of beauty, the joy of the whole earth," was broken up. *Jerusalem broken up.* *The ruthless conquerors showing no mercy?* Either to young man or maiden, to old man or to him that stooped for age. *And Zedekiah having fled by night, was pursued and overtaken in?* The plain of Jericho. *And was forthwith carried to?* Riblah in Syria, where Nebuchadnezzar happened to be at the time. *And there the Chaldeans?* Gave judgment upon Zedekiah, slew his sons in his presence, put out his eyes, bound him with fetters of brass, and carried him to Babylon, where he died. *And Nebuzar-adan, the captain of Nebuchadnezzar's guard, burned?* The house of the Lord, and the king's house, and all the houses of Jerusalem, and brake down the walls round about. *Jerusalem a desolation.* *And all the treasures of the Temple that he could lay hand on?* The captain of the guard took away. *And the body of the people he carried into captivity, leaving only?* The poor of the land to be vine-dressers and husbandmen. *And all this befell them because of?* The multiplied and aggravated transgressions both of the priests and of the people; their doing after all the abominations of the heathen, and polluting the house of the Lord which he had hallowed in Jerusalem; their mocking the messengers which the Lord God of their fathers sent to them; and misusing his prophets and despising his words, until the wrath of God arose against them, and there was no remedy. *And thus ended the kingdom of Judah,* B.C. 588*; that is?* One hundred and thirty-three years after the destruction of Samaria, and three hundred and eighty-seven years after the disruption of the monarchy (2 Kings xxiv., xxv.; 2 Chron. xxxvi.; Jer. xxvii.-xxix., xxxii., xxxiv., xxxvii., xxxviii.; Lament. i.-v.; Ezek. xii., xvii.).

THE CAPTIVITY.

Whom did Nebuchadnezzar make governor over those that remained in the land of Judah after the destruction of Jerusalem? Gedaliah the son of Ahikam, and grandson of Shaphan the secretary of king Josiah. *Gedaliah made governor over the cities of Judah.* *Who took up his residence at?* Mizpah. *And thither Jeremiah the pro-*

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phel, who had been set at liberty by Nebuzar-adan to go whithersoever he pleased? Went and dwelt with him amongst the people that were left in the land. *And thither resorted to him also the refugees from the countries round about, and likewise the captains of Zedekiah's forces that had made their escape when?* He himself was made prisoner in the plains of Jericho. *Of whom the two most noted were?* Ishmael (of the seed royal) and Johanan. *And not long after, although duly admonished by Johanan of a plot against his life, Gedaliah was treacherously murdered by?* Ishmael (suborned by Baalis, king of the Ammonites), whilst feasting with him in Mizpah. *And thereafter, the great body of the remnant of Judah, afraid of the vengeance of the Chaldeans on account of the murder of Gedaliah, in contravention of the Lord's solemn admonition delivered to them by Jeremiah?* Withdrew into Egypt, and carried the prophet and Baruch his secretary along with them. *And in the fourth year after the destruction of the city,* B.C. 584, *a final deportation of the Jewish remnant took place, Nebuzar-adan, the captain of Nebuchadnezzar's guard, having come up and carried of?* Seven hundred and forty-five persons of them captive to Babylon. *And the country, not colonized by the Babylonians as Samaria had been by the Assyrians, remained almost desolate till?* It was repeopled by the Jewish exiles themselves on their return from their captivity (2 Kings xxv.; 2 Chron. xxxvi.; Jer. xli.–xliii., lii.).

Final deportation of the Jewish remnant.

The Jews whom Nebuchadnezzar caused to be carried away to Babylon, B.C. 588 *and* B.C. 584, *found there?* Those of their countrymen who had been carried thither in the times both of Jehoiachin, B.C. 598, and of Jehoiakim, B.C. 606. *And amongst the chosen people who were thus once more in some measure united, though in a foreign land, the most prominent personage of the second deportation was?* Ezekiel, who was still prophesying, as hitherto, and enjoying visions of God amongst his captive countrymen on the banks of the Chebar. *And of the first deportation the most notable were?* Daniel and his three friends, Hananiah, Mishael, and Azariah. *These, along with certain other youths of the children of Israel of high rank, had, at Nebuchadnezzar's request, been selected by Ashpenaz, the master of the royal eunuchs, to be trained in?* The learning and tongue of the Chaldeans. *And Daniel was, by the prince of the eunuchs, named?* Belteshazzar. *And his three friends respectively?* Shadrach, Meshach, and Abed-nego. *And of these four*

Ezekiel on the banks of the Chebar.

Daniel and his three friends in training for their subsequent dignities.

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youths, notwithstanding their refusing to partake of the luxurious royal provision that was made for them, and living only on pulse and water, the countenances appeared? Fairer and fatter in flesh than all the children which did eat their allotted portion of the king's meat. *And at the end of the appointed days, when they were brought before the king, he found them in all matters of wisdom and understanding?* Ten times better than all the magicians and astrologers that were in all his realm. *Soon after this* (*about* 603 B.C.), *Daniel was brought into conspicuous notice by his recalling to the king's mind and interpreting?* A vision that he had beheld in a dream that had gone from him. *A thing which his diviners had affirmed could be done by?* No man upon the earth, but only by the gods whose dwelling is not with flesh. *The vision was that of?* A great image, whose brightness was excellent, and the form thereof terrible. *Its head of?* Fine gold. *Its breast and arms?* Of silver. *Its belly and its thighs?* Of brass. *Its legs?* Of iron. *And its feet?* Part of iron and part of clay. *And the king saw till a stone?* Was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. *Then was the iron, the clay, the brass, the silver, and the gold?* Broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them. *And the stone that smote the image became?* A great mountain, and filled the whole earth. *And Daniel, in interpreting the vision, said?* Thou Nebuchadnezzar art this head of gold; and after thee shall arise other kingdoms in succession, till the God of heaven set up a kingdom—a stone cut out of the mountain without hands—which shall break in pieces and consume all the other kingdoms, but which itself shall never be destroyed. *And on hearing the interpretation, Nebuchadnezzar fell on his face, and said unto Daniel?* Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets. *And the king gave Daniel?* Great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. *And, at Daniel's request, the king set his three friends, Shadrach, Meshach, and Abed-nego?* Over the affairs of the province of Babylon. *But Daniel himself sat?* In the gate of the king. *About ten years after this* (B.C. 594), *Ezekiel, in obedience to the word of the Lord, with much symbolical and monitory* action, *predicted?* That Zedekiah, the prince in

Daniel recalling and interpreting Nebuchadnezzar's vision.

Daniel made chief of the governors.

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Jerusalem, would be carried captive to Babylon, into the land of the Chaldeans; and yet (as was verified by the event), that he would not see it, although he should die there (Ezek. xii., xxiv., xxxiii.; 2 Kings xxv.).

Ezekiel's predictions as to Zedekiah and the restoration.

And about six or seven years thereafter, immediately after the destruction of Jerusalem, once and again predicted the restoration *of the chosen people from the land of their captivity, saying?* I will bring again the captivity of Jacob, and gather them out of the lands of the people amongst whom they are scattered, and I shall be sanctified in them in the sight of the heathen; and in their own land, which I gave to my servant Jacob, they shall dwell safely and confidently, and build houses and plant vineyards, when I shall have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God which caused them to be led into captivity among the heathen; neither will I hide my face from them any more (Ezek. xxviii., xxxix.).

The most notable incidents in the history of the captives from this time forward till the end of the Captivity? Shadrach, Meshach, and Abed-nego coming forth unscathed from the burning fiery furnace (B.C. 580);—Daniel's predicting, from Nebuchadnezzar's dream of a lofty tree cut down to the stump, that he would be driven from the society of men, and that his dwelling would be with the beasts of the field (B.C. 570);—the death of Nebuchadnezzar (B.C. 560), who was succeeded by his son Evil-merodach, who released Jehoiachin from his imprisonment in the thirty-seventh year of his captivity, and treated him with marked distinction ever after;—Daniel's symbolical vision of the four great ancient monarchies (namely, the Chaldean, the Medo-Persian, the Græco-Macedonian, and the Roman), to be followed by the universal spiritual reign of our Lord and Saviour Jesus Christ (B.C. 555); and, two years later (B.C. 553), his vision of the ram and the he-goat, symbolizing the kings of Media, Persia, and Græcia;—Daniel's interpreting the handwriting on the wall at the impious feast which Belshazzar king of Babylon made to a thousand of his lords; and that very night, as Daniel had predicted, Babylon the Great, the beauty of the Chaldees' excellency, which had been blockaded for two years by the Medo-Persian army commanded by Cyrus, was taken, and Belshazzar the king of the Chaldeans slain, and the kingdom taken possession of by Darius the Mede (B.C. 538);—Daniel, though in high favour with Darius, by the machinations of the presidents and princes, thrown into the den of lions, from which,

Daniel's symbolical visions.

Daniel in the den of lions.

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divinely protected, he came forth unharmed. *And Darius, having died soon after* (B.C. 537), *was succeeded by his nephew?* Cyrus, king of Persia. *And in the first year of the reign of Cyrus at Babylon* (B.C. 536), *in order that the word of the Lord spoken by the mouth of the prophet Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus so that he made proclamation* throughout his dominions that whoever of God's people chose?* Might go up to Judah, and rebuild the Temple of the Lord God of Israel in Jerusalem. *And he restored to them at the same time?* The vessels of the house of the Lord which Nebuchadnezzar had carried away. *And gave orders that the scattered remnant throughout his empire should be everywhere assisted with?* Silver, and with gold, and with goods, and with beasts, besides free-will offerings for the house of the Lord in Jerusalem. *Daniel, the man greatly beloved, still continuing?* To be favoured with divine visions and communications even till the third year of the reign of Cyrus (2 Chron. xxxvi.; Jer. xxv.; Ezra i.; Dan. v.–xii.).

Cyrus gives permission to the Jews to return to the land of their fathers.

ZERUBBABEL—EZRA—NEHEMIAH.

How many of the Jews† at first availed themselves of the proclamation of Cyrus? About fifty thousand. *Who, as tirshatha or governor, headed the first caravan of captives on their return to the land of their fathers?* Zerubbabel or Zorobabel, called also Sheshbazzar (the prince of Judah), accompanied by Jeshua the high priest. *What did the captives under Zerubbabel do the first year after their return?* They kept the Feast of Tabernacles, and set up the altar of the Lord, and offered the daily burnt-offerings thereon, according to the custom, as the duty of every day required. *And in the second year?* They laid the foundations of the Temple. *What were the feelings of the people when they saw the foundations*

Zerubbabel.

The foundations of the second Temple laid.

* The seventy years of *the Captivity* are generally thought to have terminated with this proclamation; but as the deportation of the Jews to Babylon was accomplished at different seasons in the times of Jehoiakim, Jehoiachin, and Zedekiah, and as there were several decrees of the Persian monarchs issued in favour of the Jewish exiles, there exists much difference of opinion as to the precise date both of the commencement and termination of the Babylonian Captivity.

† It is every way worthy of note that the chosen people — whose general denomination was first Hebrews, then Israelites, and from this time forward Jews — were now and ever after as remarkably distinguished for their obstinate attachment to the *letter* of their Law as they had formerly been for their proneness to forsake it.

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of the Temple laid? Many of them who were ancient men, and had seen the first house, wept with a loud voice; but the people generally shouted for joy, so that the noise was heard afar off. *And when the descendants of the colonists whom the Assyrians had planted in Samaria heard that the children of the Captivity were engaged in the building of the Temple, they came to Zerubbabel and said?* Let us build along with you; for we seek and do sacrifice to your God, as ye do. *But Zerubbabel and the chief men having utterly refused to allow them?* They, indignant at the refusal, by their influence and misrepresentations at the Persian court, retarded the progress of the building all the days of Cyrus, and even until the reign of Darius (Hystaspes). *Who, stimulated by the discovery of the original proclamation of Cyrus in favour of the Jews found in a coffer at Achmetha in Media, enjoined Tatnai, his governor beyond the river, not only not to obstruct them in their work, but even to furnish them with?* Money for the building, and with young bullocks, and rams, and lambs, wheat, salt, wine and oil, for sacrifices day by day of sweet savours unto the God of heaven.

Haggai and Zechariah. *What prophets encouraged the people to proceed with the building of the Temple?* Haggai and Zechariah. *And when at last the Temple was finished in the sixth year of Darius* (B.C. 516)? It was dedicated* with many sacrifices, and the Passover celebrated with great joy. *Of the twenty-four courses of priests appointed by David, there appear to have returned from Babylon with Zerubbabel?* Only four. *But by dividing each of these into six?* The original number of twenty-four was still kept up. *Five of each of these new* courses, *even though not descended from them?* Taking the names of those that were exiled or extinct, or who had failed to establish their pedigree. *And the heads of these four-and-twenty courses are supposed to be?* The chief priests so often mentioned in the New Testament (Ezra i.–vi.; Luke i.; 1 Chron. xxiv.).

The redistribution of the priests into twenty-four courses.

* The *second* Temple, built by Zerubbabel, was thrice the breadth and twice the height of that of Solomon, and stood on the same consecrated ground. It was greatly inferior, however, in material magnificence; and the Jewish worshipper had henceforth to deplore, moreover, the absence of the Ark, the Urim and Thummim, the Shechinah or Divine Presence, the Spirit of Prophecy, and the celestial fire which, in the time of the older erection, had maintained an unceasing flame upon the altar. But the Lord of hosts predicted, by the mouth of Haggai, that the glory of the latter house would be greater than that of the former, for that the *Desire* of all nations would come to it, and that it would be filled with glory — a prediction which the presence of the almighty Redeemer and Saviour of mankind, God manifest in the flesh, within its sacred enclosures, most amply fulfilled (Hagg. ii.; Mal. iii.; Col. ii.; 1 Tim. iii.).

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About this time it was that Ahasuerus, who reigned from India even to Ethiopia, repudiated Vashti his queen, and gave her royal estate to a beautiful orphan Jewess of the name of? Esther, or Hadassah. *Who had been brought up as an adopted daughter by?* Mordecai (a Jew carried captive to Babylon along with Jeconiah). *The interesting sequel of which elevation, as narrated in the Book of Esther, was?* The frustration by Mordecai, in co-operation with Esther, of Haman's ruthless plot for the extermination of the Jews, the disgrace and execution of Haman, and the advancement of Mordecai to the second place in the government (Esther).

Esther.

Fifty-eight years after the dedication of the Temple by Zerubbabel (B.C. 457), *a second caravan of Jews, about six thousand in number, went up from Babylon to Jerusalem under the leadership of?* Ezra, a ready scribe in the Law of Moses—that is, of the Law of the God of heaven. *The commission of Artaxerxes to Ezra* was of the most ample and plenipotentiary character: with regard to those who might accompany him, it comprehended?* All of whatever condition throughout the realm who were minded of their own free will to go up to Jerusalem. *It also placed at his absolute and uncontrolled disposal the munificent donations of?* The king and his counsellors, and the free-will offerings of the people and of the priests throughout the whole province of Babylon. *And besides the vessels that were delivered to him, it authorized him to draw upon the royal treasury for?* Whatever more might be needful for the house of God in Jerusalem. *And when, by the good hand of God upon them, they reached Jerusalem in safety, they deposited in the Temple?* The gold, the silver, and the vessels which they had brought with them from Babylon. *And offered?* Burnt-offerings unto the God of Israel. *And when Ezra was informed that all classes of the people had intermarried with their heathen neighbours, and were practising their abominations, and that even the princes and rulers were chief in the trespass?* He rent his clothes, and plucked off the hair of his head and of his beard, and sat down astonied. *And at the evening sacrifice he fell on his knees, and spread out his hands unto the Lord and said?* O my God, I am ashamed, and blush to lift up my face to thee, my God; for our

Commission of Artaxerxes to Ezra.

Ezra's distress on account of the intermarriages of the people with their heathen neighbours.

* It is to the date of this commission that Daniel's prophecy (Dan. ix.) of the seventy prophetical weeks is to be referred.

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iniquities are increased over our head, and our trespass is grown up unto the heavens. *And having summoned a general assembly of the children of the Captivity, Ezra stood up and exhorted them to put away?* Their strange wives, and to do according to the good pleasure of the Lord. *And the people assented, saying in a loud voice?* As thou hast said, so must we do (Ezra vii.–x.).

Whatever progress Ezra may have made in the reformation of the people, it does not appear that he had been able to protect them from the assaults of their enemies; for word was thereafter (B.C. 446) *brought to Nehemiah, a Jewish cup-bearer of the king's, that?* The people were in great affliction and reproach; that the wall of Jerusalem also was broken down, and the gates thereof burned with fire. *How was Nehemiah affected with this intelligence?* He sat down and wept; and mourned and fasted and prayed before the God of heaven, confessing his own sins, and the sins of his father's house, and the sins of the children of Israel. *And when, in this mood, he was presenting wine to the king, having never before been sad in his presence, the king said to him?* Why is thy countenance sad. *And Nehemiah said?* Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire. *And to the king's further question, For what dost thou make request, Nehemiah replied?* That thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. *And having obtained leave of absence from the king* (B.C. 445), *he proceeded to Jerusalem, accompanied by?* A military escort provided by the king. *And having gone out by night, and viewed the ruined and defenceless condition of the city, he said to the chief men on his return?* Ye see the distress that we are in; come let us build up the wall of Jerusalem, that we be no more a reproach; and they responded to his call as one man. *And to the sneers and taunts of Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, Nehemiah replied?* The God of heaven, he will prosper us. *And when Sanballat and his partisans heard that the wall was rising up?* They were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. *But the Jews made their prayer to God, and?* Set a watch against them day and night; for they had a mind to work. *And urged by Nehemiah to exert themselves, they kept labouring in relays at the work, with?* Their swords by their sides, from the rising of the

Nehemiah's distress.

Requests permission to go and build up the city of his fathers' sepulchres;

Which Sanballat and his partisans conspire to obstruct.

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morning till the stars appeared. *And when the work was like to be interrupted by reason of the bitter dissatisfaction of the poor at the usurious exactions of the rich, Nehemiah was very angry, and?* Rebuked the nobles and the rulers, saying to them, Restore to them, even this day, their lands, their vineyards, their olive-yards, and their houses; also the hundredth part of the money; and of the corn, the wine, and the oil that ye exact of them. *And took an oath of the priests at the same time, that?* They would see to the performance of their promise to do so. *And shook out his lap and said?* So God shake out every man from his house, and from (the fruit of) his labour, that performeth not this promise. *And that he himself might not be chargeable to them, he not only generously forbore exacting what was due to him as tirshatha or governor, but even entertained?* A hundred and fifty of them, of all ranks, daily, at his own table. *And when Sanballat and the rest of his enemies, four times in succession, with treacherous intent, invited him to a conference in some one of the villages in the plain of Ono, he sent messengers to them saying?* I am doing a great work, so that I cannot come down. *And when Sanballat, then, for the purpose of weakening his hands, accused him of aspiring to be king, how did he treat the baseless accusation?* As a feigned device merely; and prayed to God to strengthen him for the work. *And when Shemaiah, suborned by Tobiah and Sanballat, treacherously advised him to take refuge in the Temple, on pretence of there being a conspiracy to slay him during the night, he said to him?* Should such a man as I flee: who is there that being as I am would go into the Temple to save his life: I will not go in. *And in spite of avowed and covert hostility,—for Tobiah had many in Judah who were sworn unto him,—the work proceeded so vigorously that the walls were finished in?* Fifty-two days. *And when their enemies, and the heathen that were round about them saw this?* They were much cast down in their own eyes; for they perceived that the work was wrought of God. *And Nehemiah gave charge of the city, with detailed injunctions for its safe keeping, to?* His brother Hanani, and to Hananiah the ruler of the palace, who was a faithful man, and feared God above many. *Nehemiah next set about ascertaining the genealogies of?* The nobles, the rulers, and the people. *A work in which he was assisted by?* An old register that he had found, of the genealogies of those who had come up with Zerubbabel. *What*

Nehemiah exhibits to the nobles and rulers a rare example of disinterested generosity.

Sanballat continues his factious opposition.

Nehemiah's scrutiny of the genealogical registers.

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means were now taken to make the people acquainted with the Book of the Law? Ezra, assisted by a number of the priests and Levites, read it distinctly in their hearing, and gave the sense, causing them to understand the reading. *And having ascertained that the time for observing the Feast of Tabernacles was at hand?* They kept the feast as it had not been kept since the days of Joshua the son of Nun. *The reading of the Law having been continued day by day from?* The first day to the last. *And two days thereafter, they observed?* A solemn day of fasting and humiliation. *And the seed of Israel having separated themselves from all strangers?* Stood up, and during one-fourth part of the day read in the Book of the Law; and during another fourth part of the day they stood and confessed their sins, and the iniquities of their fathers, and worshipped the Lord their God. *And having recounted the Lord's wonderful and gracious dealings with them as a people, they entered into a covenant, binding themselves under an oath and a curse to observe?* All the commandments given by the Lord to Moses. *And having made provision for the better peopling of the city, by selecting by lot every tenth man of the surrounding country to dwell there, the wall of Jerusalem was dedicated with?* Gladness, and thanksgivings, and singing; with cymbals, with psalteries, and with harps. *All these things were done during the first year of?* Nehemiah's administration. *And eleven years thereafter (at the expiration, probably, of his leave of absence), he went back to?* The court of Artaxerxes. *But after a while, having once more obtained leave of the king?* He returned again to Jerusalem. *Where he found that during his absence?* The people had fallen wofully away from the purity of worship and practice that had formerly been brought about by his own and Ezra's joint exertions. *Nehemiah's first care, therefore, after his return, was to clear out and to cleanse certain apartments in the court of the Temple, which, with evil example, and contrary to the divine law, Eliashib the high priest had prepared as a residence for his friend?* Tobiah the Ammonite. *And the Levites, who, in consequence of their having been defrauded of their lawful maintenance, had forsaken the house of the Lord?* He restored to their proper position. *And the tithes, which had been unjustly withheld, he caused to be brought again?* Into the storehouses. *And the Sabbath, which was profaned with all manner of work and traffic, he strictly commanded them?* To keep and to sanctify. *He dealt*

The Law read and expounded by Ezra.

The people enter into covenant with the Lord.

Nehemiah visits Jerusalem a second time.

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rigorously, too, with those who had taken to themselves wives of Ashdod, of Ammon, and of Moab. *And not only sternly interdicted all such intercourse for the future, but a grandson of Eliashib the high priest, who had become son-in-law to Sanballat the Horonite, he even?* Chased from before him.—*Malachi, the last of the prophets, from the circumstance of the general character of the evil practices that he censures being of the same kind with those that were corrected during the second administration of Nehemiah, is thought to have flourished?* In the time of Nehemiah and subsequently, down till the year 400 B.C.;—and his *recorded* prophecies close the canon of the Old Testament Scriptures (Neh. and Mal.).

And specially interdicts connubial intercourse with outlandish women.

CONDITION OF THE JEWS

DURING THE FOUR CENTURIES IMMEDIATELY PRECEDING THE CHRISTIAN ERA.

The Jews after the time of Nehemiah still continued to be indulgently treated by their Persian masters; and Alexander the Great not only guaranteed the undisturbed enjoyment of their peculiar institutions, but conferred important privileges on great numbers of them who settled in his newly-built *name*-city Alexandria. After the death of Alexander, they fell under the dominion alternately of the Egyptian and Syrian kings, as the one or the other of them obtained possession of Palestine. They continued, however, generally speaking, unmolested in their religious observances by both of these powers till about the year 168 B.C., when Antiochus Epiphanes, king of Syria, raised a furious persecution against them, plundered the Temple, offered a sow on the altar of burnt-offering, and sprinkled broth made from its flesh all over the sacred edifice; which provoked them to an insurrection that eventually led to the independence of Palestine, under the generalship of a priest named Mattathias and his sons. The descendants of Mattathias, who united in their persons the regal and pontifical dignities, and who ruled Palestine for upwards of a century, are sometimes called Asmonæans, from Asmonæus an ancestor of Mattathias; but more generally, Maccabees, from Judas Maccabæus his son. A dispute between two brothers, descendants of Mattathias, about the succession, furnished a pretext for the interference of the Romans, which at length resulted in their appointing Herod (subsequently called Herod the Great), the son of Antipater, an Idumæan, to be king of Judæa, B.C. 40; the claim to which dignity, in spite of the opposition of the last of the Asmonæan princes, he triumphantly established by the capture of Jerusalem, B.C. 37.

The Jews under the Persians and Macedonians.

And under the Egyptian and Syrian kings.

The Maccabees.

By this time Palestine had been divided by the Romans into five provinces: namely, Judæa, in the south; Samaria, in the middle; Galilee, in the north; Peræa—the country beyond the Jordan—extending from the Arnon to the Jarmouk; and Idumæa,

Judæa, Samaria, Galilee, Peræa, and Idumæa.

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comprehending the extreme southern portion of the land together with a small part of Arabia contiguous to the south and south-east of Jewish Palestine. Galilee was divided into Upper and Lower Galilee. Upper Galilee, from its being inhabited by Syrians, Phœnicians, and other peoples besides Jews, was sometimes called Galilee of the Gentiles. Perœa, in its widest acceptation, was the general name for the country beyond the Jordan; including to the north of Perœa proper the more northern possessions of the eastern Manassites, and the districts called Iturœa, Gaulonitis, Auranitis, Trachonitis, and Abilene;—traversed by the Jarmouk and its tributary streams.

THE HERODIAN FAMILY.

Herod the Great.

Herod the Great was a jealous, sanguinary, vindictive, and remorseless tyrant, and to none more an object of dread than to the members of his own family; but he was by no means neglectful of the material improvement of his dominions. He rebuilt Samaria, and named it Sebaste, in honour of Augustus Cæsar; and on a rocky ledge projecting into the Mediterranean, on which there formerly stood an erection called Strato's Tower, he built the city Cæsarea, which he also so named in honour of the same emperor. But the greatest of all his architectural works was his renovation of *the Temple*—to be afterwards noticed—on a scale of surpassing magnificence. He died in the spring of the year 4 B.C., in the thirty-fourth year of his actual reign—the thirty-seventh year after his appointment.

Herod-Philip.

The sons of Herod the Great who survived him, and who are mentioned in Scripture, were Herod-Philip, Archelaus, Antipas, and Philip. Herod-Philip, the first husband of Herodias, was not politically distinguished, but spent his life in a private station. After the death of Herod the Great, Archelaus obtained the government of Judæa, Samaria, and Idumæa, with the title of ethnarch; Antipas, the government of Galilee and Perœa, with the title of tetrarch; and Philip, the tetrarchy of Batanœa, Paneas, Trachonitis, and Iturœa.—Archelaus ruled over his province cruelly and tyrannically (Matt. ii.) for about nine years, when, after being summoned to Rome to render an account of his administration, he was banished into Gaul; and Judæa was reduced to a Roman province, dependent on the prefecture of Syria, though usually placed under the inspection of a subordinate officer, called the procurator or governor. After the banishment of Archelaus, the prefecture of Syria was committed to Publius Sulpicius Quirinus, who is the person mentioned in the Gospel of St. Luke (ii.) by the name of Cyrenius.—During the troubles which agitated Judæa at this time, the districts that owned the sovereignty of Herod-Antipas and Philip—namely, Galilee and the country beyond the Jordan—enjoyed comparative tranquillity. The former of these persons, who built the city Tiberias (on the west side of the Sea of Galilee), which he so named in honour of the Roman emperor Tiberias, is the Herod whom our Saviour characterizes as "that fox" (Luke xiii.); who seduced and married Herodias, the wife of his brother Herod-Philip; who first imprisoned and afterwards caused John the Baptist to be beheaded (Matt. xiv.; Mark vi.;

Archelaus.

Herod-Antipas.

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Luke iii.);—and who, when the Saviour was sent to him by Pilate (on the ground of his being a Galilean, and so belonging to *Herod's* jurisdiction), with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him back again to Pilate (Luke xxiii.);—and who at a later date, urged by his wife Herodias to solicit the title of king from his imperial master, set out for Rome, and obtained an audience of the emperor; but the successor of Tiberius was so little pleased with his conduct on this occasion, that he divested him of his tetrarchy, and banished him into Gaul.—Philip the tetrarch, on the site of Paneas, near the source of the Jordan, built the city Cæsarea-Philippi (the northernmost limit of our Lord's journeyings, Matt. xvi.; Mark viii.), which he so named in honour of Tiberius Cæsar, adding to it his own name to distinguish it from the other Cæsarea on the coast of the Mediterranean; and also the city Julias, on the left bank of the Jordan, not far from the head of the Sea of Galilee (on the site of that Bethsaida near which our Lord miraculously fed the five thousand—Luke ix.), which he so named in honour of Julia the daughter of Augustus:—*his* wife was Salome, the daughter of Herod-Philip and Herodias.

Philip the tetrarch.

CONDITION OF THE ROMAN EMPIRE

AT THE TIME OF CHRIST'S ADVENT.

As to the political condition of the western portion of the Old World at the time of our Saviour's advent,—the Roman Republic had gradually been subverted; and after a succession of sanguinary civil wars, Augustus, the grand-nephew of Julius Cæsar, by a series of daring and successful usurpations, had become head of the commonwealth, and *Imperator*—that is, commander-in-chief of all her armies; and although retaining the outward forms of the Republic, had, one after another, concentrated all the great offices of state in his own person; and his empire, at the period in question, comprehended all the countries around the Mediterranean, from the Atlantic to the Euphrates, and from the Rhine and the Danube to Mount Atlas and Syene. The great subdivisions of the empire, beyond the limits of Italy, were styled provinces; and were either imperial or senatorial. The imperial comprehended all the frontier provinces, and such as required the constant presence of large bodies of troops to keep them in order; and the prefects or governors of these provinces were military officers appointed by the Emperor, called *Legati Cæsaris*—that is, lieutenants or legates of Cæsar; and the interests of the revenue and the payment of the forces, &c., in these provinces were seen to by imperial agents called *Procuratores*—that is, procurators. The senatorial provinces were those which, from being in the enjoyment of long-established peace and removed to a distance from foreign foes, did not require the presence of any troops except such as were kept for the purposes of show or of police, and were consequently left to the care of the Senate. The prefects or governors of these provinces were called *Proconsules*—that is, proconsuls (Acts xiii., xviii., deputies); and those who in these provinces had the superintendence of all

Augustus Cæsar Emperor of Rome.

Imperial provinces.

Senatorial provinces.

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matters pertaining to the revenue were called *Quæstores*—that is, quæstors: and some of the smaller imperial provinces, or *portions* of the larger ones, such as Judæa, in which the presence of a legate was not thought to be necessary, were ruled by a procurator alone. The public revenues of the provinces were not, in general, collected directly, but farmed out to joint-stock companies, termed from their function *Publicani*—that is, publicans. These fraternities, into which slaves and freedmen were never admitted, were bodies of great importance, and were looked up to with great respect, being composed, in fact, of the moneyed men of the State. But, in the *collection* of the revenues, their inferior agents, in the New Testament called publicans, were frequently guilty of extortion and oppression, and, as a matter of course, obnoxious to the people; and in Judæa, especially, from the exclusive and self-righteous character of the population, wincing too, as they were, under the grinding exactions of their Gentile masters, they appear to have been objects of especial detestation;—the contemptuous and disparaging formula, "publicans and sinners," being employed as a designation of superlative reproach.

Publicani.

As to the intellectual and religious condition of the world's population at the same epoch,—the Romans, and still more especially the Greeks, were, many of them, highly distinguished in literature and the arts; but they, as well as the rest of mankind, with the exception of the Jews, were worshippers of dumb idols, the work of their own hands:—even Athens itself, at that time the intellectual metropolis of the world, was a city wholly given to idolatry; and imperial Rome witnessed the almost inconceivable absurdity of even her chief men paying divine honours to the living Emperor Augustus.

Intellectual and religious condition of the empire.

As to man's moral condition at the same period,—one apostle affirms the world generally to be lying in wickedness (1 John v.)—a statement which another apostle confirms by an enumeration of current and heinous enormities (Rom. i.); and the concurrent testimony of heathen antiquity corroborates and amplifies the revolting details.

Moral condition of the empire.

Under such circumstances, it was naturally to be expected that amongst the reflecting few there should exist an ardent longing for some revelation from on high, to dispel the darkness that enshrouded men's future prospects; and some such outpouring of spiritual influence as would give a new and better direction to their moral forthgoings:—and we accordingly do find that not only did such a desire exist, but that there was a prevalent expectation also at that time, throughout the East especially, that some extraordinary personage was about to appear on the stage of the world, and effect some great and salutary change in the condition of mankind.

The aspirations and expectations of the thoughtful men of the time.

The general diffusion of the Greek language which followed the conquests of Alexander, and the subsequent translation of the Old Testament Scriptures into that tongue, must have contributed to make such a belief amongst men generally coëxtensive with the existence of the descendants of Abraham, who were now to be found in great numbers in all the more considerable cities of the Roman Empire; while with the Jews themselves, firm believers in the mere letter of Scripture, the concurrent testimony of ancient prophecy, combined with man's notoriously degraded moral condition, cannot but have convinced them that the "consummation of

Circumstances contributing thereto.

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the age" had indeed come, and that the "fulness of time" was now nigh at hand. So deeply, however, were men's minds immersed in merely sensual considerations, that when the great spiritual Deliverer at length appeared, he was "to the Jews a stumbling-block, and to the Greeks foolishness."

MEMORABLE EVENTS IN THE HISTORY OF THE JEWS

DURING THE FOUR CENTURIES IMMEDIATELY PRECEDING THE CHRISTIAN ERA.

The most remarkable circumstances of permanent import that occurred amongst the Jews, in the interval between the Old and New Testament times, that is, during the four centuries that preceded the advent of Christ, were—the building of the Samaritan Temple on Mount Gerizim; the Septuagint version of the Bible; the establishment of the Synagogue; the rise of the three great Jewish sects, the Pharisees, the Sadducees, and the Essenes; and the institution of the Sanhedrim, the Great Council of the nation.

Samaritan Temple on Mount Gerizim.

The Samaritan Temple on Mount Gerizim was built during the pontificate of Jaddua at Jerusalem (350–324 B.C.); and Manasses, the brother of Jaddua, who had become son-in-law to Sanballat the governor of Samaria, was its first high priest. This Sanballat, however, notwithstanding some other coincidences, must not be confounded with him of that name who was the great opponent of Nehemiah, who lived nearly a century earlier.—The idolatrous practices prevalent amongst the Samaritans, which seem to have been on the decline so early even as the time of Zerubbabel (Ezra iv.), appear now to have entirely ceased; and their religion, henceforward, although acknowledging the Pentateuch only as canonical, differed but little from that of their neighbours the Jews. The Temple of the Samaritans on Mount Gerizim was destroyed (130 B.C.) by John Hyrcanus, one of the Asmonæan princes, after it had stood about two hundred years; still, however, they continued to look upon its site as holy, and thither they repaired to perform their devotions.

The Septuagint.

The Septuagint, or version of the Seventy, the most ancient translation of any part of the Scriptures, is a version of the Old Testament in Greek, which was executed at Alexandria in Egypt, under the patronage of the Ptolemies, in the third century before the Christian era, and generally believed to have been so called from the seventy or seventy-two elders who were employed upon it;—although some say it derived its name from the circumstance of the version having been approved by the Sanhedrim of the Alexandrian Jews.

The Synagogue.

Synagogue, signifying, primarily, assembly or congregation, came, like the word Church *with us*, to be applied among the Jews to buildings where assemblies for the worship of God met or were convened. The origin of *the synagogue* with its sacred services, as distinct from the ritual worship of the Temple, may with great probability be referred to the times and circumstances of the Captivity, when the Jewish exiles, debarred from their customary religious observances, would naturally meet together on the weekly day of rest for prayer and praise, and for the purpose of hearing the Law read and expounded. We find no mention of *them*, however, amongst the Jews

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of Palestine till the time of the Maccabees; but thereafter they multiplied so rapidly that, in the time of our Saviour, tradition affirms that there were no fewer than four hundred and eighty of them in Jerusalem alone. The affairs of the synagogue were under the direction of a council of elders, the president of which was called the chief ruler of the synagogue (Mark v.; Acts xiii., xviii.). The rulers of the synagogue had power to scourge and to excommunicate (Matt. x.; John xvi.). To build a synagogue was accounted an act of meritorious piety (Luke vii.); and to be put out of the synagogue was a dreaded calamity (John ix., xvi.).

The Pharisees and the Sadducees.

Of the three great Jewish sects, the Pharisees (so called from a Hebrew word which signifies *to separate*) were the most numerous and influential. They affected uncommon sanctity, were distinguished by their high esteem of tradition, their scrupulous observance of rites and ceremonies, and their haughty and undisguised contempt of others.—The Sadducees, who derived their appellation, most probably, from a Hebrew word signifying *just* or *righteous*, believed that there was no resurrection, neither angel nor spirit, and no fate or overruling Providence; that no faith was to be placed in tradition; that the letter of Scripture was alone to be adhered to, and that the five books of Moses were entitled to preferential regard.—

The Essenes.

The Essenes, who are not mentioned in the New Testament, but are supposed to be referred to, Matt. xix. 12 and Col. ii. 18, 23, were divided into two classes;—the practical Essenes, who lived in society and married, though with much circumspection; and the contemplative Essenes (also called Therapeutæ, that is, physicians, because they aimed at curing the diseases of the soul), who led a life of celibacy. The Essenes lived at a distance from large towns, devoted themselves to contemplation, and held the Scriptures in the greatest reverence, but considered them as mystic writings, to be explained allegorically. They are the representatives of the monasticism of all ages; and it is worthy of remark that the Pharisees, the Sadducees, and the Essenes stand to one another in nearly the same relation as the three great Grecian sects—the Stoics, the Epicureans, and the Pythagoreans; and also the three great Mohammedan sects—the Sunis, the Sheas, and the Sufis—of whom the Sunis are traditionists, the Sheas adhere to the Koran, and the Sufis are guided by what Mohammed called internal divine sensation.

The Sanhedrim.

The Sanhedrim or Sanhedrin was the Great Council of the later Jews. The name is a corruption of the Greek *sunedrion* (a council). It was instituted in the time of the earlier Maccabees, and is first mentioned by Josephus in the time of Hyrcanus II. (the dissensions between whom and his brother Aristobulus II., B.C. 69–63, brought the Romans as arbiters into Judæa). It consisted of seventy or seventy-two members, and, there can be little doubt, was formed after the model of the seventy elders of Moses. It was composed, firstly, of chief priests—that is, of persons who had formerly held that office—and of the heads of the twenty-four *courses* or classes of priests, who also enjoyed that honourable title; secondly, of elders; and, thirdly, of scribes, that is, of men learned in the law. Elders and scribes, however, were not members of it *ex officio*, but were either elected to the office or nominated by the ruling executive authority. The powers of this tribunal were very extensive. It decided all causes which were brought before it from the inferior courts, and took cognizance of the general affairs of the nation; and

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before Judæa became subject to the Romans, it had power to inflict capital punishment. Afterwards, however, its power was so far restricted that a capital sentence required the confirmation of the Roman governor, who was also charged with its execution; for it is to be observed that the stoning of Stephen was a tumultuary act, and not an implementing of the sentence of the Sanhedrim.

The last year of the long interval of about four centuries between the time of Malachi and the *Forerunner* whom he predicted—the last year of the reign of Herod the Great (that is, about four years before the Vulgar Era)—was rendered for ever memorable by the birth of

OUR LORD AND SAVIOUR JESUS CHRIST.*

PROPHECIES REGARDING CHRIST.

What is the earliest prophecy of Christ? God's declaration immediately after the Fall, that the seed of the woman would bruise the head of the serpent (Gen. iii.). *The Lord's own.* *How do you know that this prophecy has reference to Christ?* Because John says that the Son of God—that is, the seed of the woman—was manifested that he might destroy the works of the devil; that is, the head of the serpent (1 John iii.). *And from this time forward there was a gradual contracting of the prophetic field of view from a more general to a more specific object of hope and expectation—from the seed of the woman successively to?* The seed of Abraham (Gen. xii., xxii., xxvi., xxviii.), to the tribe of Judah (Micah v.), and to the family of David (Isa. xi.). *Jacob, in telling his sons what would befall them in the last days, in reference to the* time *of the Messiah's* advent *says?* The sceptre shall not depart from Judah until Shiloh come † (Gen. xlix.). *Jacob's and Daniel's.* *And with still more precision as to the time of his*

* Of the four Gospels that narrate the history of our Lord and Saviour Jesus Christ, and which, like the quadripartite river that watered the Garden of Eden, are destined to irrigate and fertilize the garden of the Church in all time coming, the first three, that bear respectively the names of Matthew, Mark, and Luke, from their narratives being for the most part parallel with each other, are sometimes denominated the Synoptical Gospels; whereas the fourth and last—the Gospel according to John—is, as to its literal import, in a great measure supplementary to the other three;—the first three confining themselves exclusively to the events which took place in Galilee previous to Christ's last journey to Jerusalem, whereas the fourth specifies the various occasions of his going up thither; not, indeed, with any precision of date or sequence, but mainly for the purpose of relating the discourses and miracles by which they were signalized.

† Shiloh (the tranquillizer) is a name for the Messiah, derived from a Hebrew word signifying *peace* or *tranquillity*, suggestive of the halcyon reign of the Prince of Peace, when nothing shall hurt or destroy; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and when sorrow and sighing shall for ever flee away (Isa. ix., xi., xxxv.)

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death, *the angel Gabriel said to Daniel?* From the going forth of the commandment to restore and to build Jerusalem, seventy weeks* are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (Dan. ix.; Ezra vii.). *Regarding the* place *of his birth, and the tribe from which he was to descend, Micah says?* Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting (v.). *Regarding his triumphal entry into Jerusalem, amidst the hosannas of the multitude, Zechariah says?* Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass (Zech. ix.; Matt. xxi). *And also as to the circumstances of his betrayal?* That he would be sold for thirty pieces of silver, which would be given to the potter (Zech. xi.; Matt. xxvii.). *And David, in his character of a type of Christ, with reference to the circumstances of his crucifixion says?* They pierced my hands and my feet, they part my garments among them, and cast lots upon my vesture: all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him. *And, when under the withdrawal of God's countenance, utters the very words that Christ uttered upon the cross, namely?* My God, my God, why hast thou forsaken me (Ps. xxii.).—*Enumerate some of the more remarkable particulars of our Lord's earthly pilgrimage, as foretold by the evangelical or gospel prophet?* That he would be born of a virgin (vii.); that he would be of the family of David (xi.); that he would be rejected by the Jews, but that he would be received by the Gentiles (viii., xi.); that he would be full of the Spirit of God (xi.); that he would preach the gospel to the poor (lxi.); that he would work miracles of healing (xxxv.); that he would be despised and rejected of men, a man of sorrows and acquainted with grief; that he would make his grave with the wicked, and with the rich in his death (liii.); and that he would have a forerunner to prepare his way in the wilderness (xl.).

Micah's and Zechariah's.

David's and Isaiah's.

* See note, p. 125.

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JOHN THE BAPTIST,

FROM HIS BIRTH TO THE COMMENCEMENT OF HIS PUBLIC MINISTRY.

Who was the forerunner or messenger sent to declare that Jesus Christ was at hand? John the Baptist (Isa xl.; Mal. iii., iv.). *The son of?* A priest named Zacharias and of his wife Elisabeth (who also was of the daughters of Aaron). *Of whom, as to their character, the inspired Word says that?* They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. *And it came to pass as Zacharias was executing the priest's office before God, in the order of his course,* and when the whole multitude of the people were praying without (that is, in the court of the Israelites†) that?* An angel of the Lord appeared to him, standing on the right side of the altar of incense. *Who said to him, troubled and afraid at the sight?* Fear not, Zacharias: thy wife Elisabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness; and many shall rejoice at his birth: and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *And when Zacharias, incredulous, by reason of his being an old man and his wife well stricken in years, said to the angel, Whereby shall I know this; the angel said to him?* Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. *And in the sixth month thereafter, the angel (Gabriel) was sent from God to Nazareth, to a virgin espoused to a man whose name was?* Joseph. *By descent?* Of the house of David. *By occupation?* A carpenter. *And the virgin's name was?* Mary. *And the angel having come in unto her, said?* Hail, highly favoured, the Lord is with thee: blessed art thou among women. *And when Mary, troubled at his saying, was casting in her mind what manner of salutation this should be, the angel said unto her?* Fear not, Mary: for thou hast found favour with God; and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. *And when Mary, incredulous, by reason of her virginity, said to the angel, How shall this be; the angel answered and said unto her?* The Holy Ghost shall come upon thee, and the power of the Highest

John's birth foretold, and his name prescribed.

The angel Gabriel's salutation to the Virgin Mary.

* See p. 124. † See p. 145.

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shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. *And Mary thereafter arose, and having gone with haste into the hill country of Judæa, to the house of Zacharias, and having saluted Elisabeth?* Elisabeth thereupon was filled with the Holy Ghost; and spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb: for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. *To which Mary responded?* My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. *And when Elisabeth at length brought forth a son, her neighbours and cousins?* Rejoiced with her. *And on the eighth day, when they came to circumcise the child, they called him?* Zacharias, after the name of his father. *But his mother said?* Not so; he shall be called John. *And when they, remarking that none of her kindred was called by that name, made signs to his as yet dumb father how* he *would have him called?* He called for a writing-table, and wrote, saying, His name is John. *And immediately, while they were all marvelling?* The mouth of Zacharias was opened, and his tongue loosed, and he spake and praised God. *And when all were saying in their hearts, What manner of child shall this be, his father Zacharias was filled with the Holy Ghost, and prophesied, saying?* Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life: and thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace. *What information do the Scriptures give us of the Baptist till the commencement of his public ministry?* That the hand of the Lord was with him; that he grew, and waxed strong in spirit; and was in the deserts till the day of his showing unto Israel (Luke i., iv.; Matt. i.; Mark vi.).

Birth of the Baptist.

His father Zacharias prophesies.

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BIRTH AND CHILDHOOD OF JESUS CHRIST.*

And when Mary, espoused to Joseph, before they came together was found to be with child, what did Joseph purpose doing? Being a just man, and not willing to make her a public example, he was minded to put her away privily. *But while he was thinking on these things, behold, the angel of the Lord appeared to him in a dream, saying?* Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost; and she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. *Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying?* Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us. *And Joseph accordingly?* Took unto him his wife, as the angel of the Lord had bidden him.—*And it came to pass in those days that there went out a decree from Augustus Cæsar that?* All the (Roman) world should be taxed. *And all went to be taxed, every one?* To his own city. *And Joseph also, with Mary his espoused wife, went up from Galilee, out of Nazareth, into Judæa to?* The city of David, which is called Bethlehem, because he was of the house and lineage of David. *And there, when the days of Mary were accomplished?* She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger. *Wherefore in a manger?* Because there was no room for them in the inn. *To whom was Christ's birth as the Saviour first announced?* To some shepherds of Bethlehem, who were keeping watch over their flocks by night. *By whom?* By the angel of the Lord. *Who said to them, sore afraid by reason of the glory of the Lord which shone*

Joseph, the husband of the Virgin Mary.

Christ's birth announced to the shepherds.

* In harmonizing the events and transactions of the Gospel history, Dr. Robinson's "Greek Harmony," as modified by the Religious Tract Society, has been generally followed; but in this compilation, as in that work, the aim has been, not so much to ascertain and fix the precise chronological order, as to eliminate from the "unity in diversity" of the Four Gospels, with some approach to biographical sequence, the leading events and transactions of our Saviour's earthly pilgrimage, so as in some measure to follow him in the regeneration (Matt. xix.), from the time when, a sinless but infirm babe, born of his virgin-mother, he came forth from God (Isa. lxi.; Mark i.; John xvi., xvii.), till the time when, sanctified and made perfect through sufferings (John xvii.; Heb. ii.), and having put all things under his feet (Ps. viii.), he ascended up where he was before (John vi., xx.), far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i.).

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around them? Fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour which is Christ the Lord. *Was the angel accompanied by any others?* Yes; by a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. *What was done to the Saviour when he was eight days old?* He was circumcised, and named Jesus, according to the injunction of the angel Gabriel. *When Christ, forty days old, was presented to the Lord in the Temple, according to the law* (Lev. xii.; Exod. xiii.), *what testimony was borne to his divinity?* Simeon, a man just and devout, to whom it had been revealed by the Holy Ghost that he should not see death till he had seen the Lord's Christ, had come by the Spirit into the Temple; and when the child Jesus was brought in, he took him up in his arms, and blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy Salvation. *And one Anna, an aged and widowed prophetess, having come in too at that instant?* Gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. *And thereafter Joseph and Mary returned with the infant Saviour from Jerusalem to?* Bethlehem. *Did any of the Gentiles come to pay homage to Him there?* Yes; the wise men of the East. *How were they led to him?* By a star. *What did they do when they came into the house, and saw the young child with Mary his mother?* They fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. *When king Herod heard from the wise men that a king of the Jews was born, how was he affected?* He was troubled, and all Jerusalem with him. *What means did Herod employ to destroy him?* He sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. *How did Jesus escape the destruction intended for him?* Joseph and Mary, divinely warned, fled with him to Egypt. *That it might be fulfilled which was spoken of the Lord by the prophet, saying?* Out of Egypt have I called my Son. *How long did they remain in Egypt?* Till the death of Herod. *After their return to the land of Israel, whither did they go to reside?* They went home and dwelt in Naza-

The chorus of the heavenly host.

The circumcision and presentation of Christ.

Testimony borne to his divinity by Simeon, Anna, and the wise men.

Slaughter of the infants of Bethlehem.

The flight into Egypt, and return thence.

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reth. *That it might be fulfilled which was spoken by the prophets, saying?* He shall be called a Nazarene. *What information do the Scriptures give us regarding our Saviour's childhood?* That the child grew, and waxed strong in spirit, was filled with wisdom, and that the grace of God was upon him. *What very interesting occurrence took place when Jesus, twelve years old, went up with Joseph and his mother to the Passover?* Joseph and his mother missed him when they were on their way home; and when they returned to Jerusalem seeking him, they found him sitting in the midst of the doctors, both hearing and asking them questions. *And in such sort that all that heard him?* Were astonished at his understanding and answers. *What account have we of his behaviour in his youth?* He was subject to Joseph and to his mother, and increased in wisdom and stature, and in favour with God and man (Matt. i., ii.; Mark i.; Luke i., ii.; John i.).

Childhood and boyhood of Jesus.

COMMENCEMENT OF JOHN THE BAPTIST'S PUBLIC MINISTRY.

When, where, and under what circumstances did John enter upon his public ministry? When he was about thirty years of age the word of God came to him in the wilderness of Judæa, and he came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins. *Was there any peculiarity in his dress and mode of living?* He had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey. *How was he accepted of the people generally?* All they of Jerusalem, and all Judæa, and all the region round about, went out to him, and were baptized of him in Jordan, confessing their sins. *Whilst his austere mode of life called forth from unbelievers the remark that?* He had a devil. *When he saw many of the Pharisees and Sadducees coming amongst the crowds of professing penitents to his baptism, what did he say to them?* O generation of vipers, who hath warned you to flee from the wrath to come. *Was he at pains to show that genuine repentance implied reformation of life?* Yes; he exhorted them to bring forth fruits worthy of repentance. *The practical and self-denying import of which exhortation he explained by saying to the people when they, before being baptized, asked what they should do?*

John preaches the baptism of repentance.

His dress and manner of living.

The practical character of his preaching.

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He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. *And by saying in like manner to the publicans, when they asked the same question?* Exact no more than that which is appointed you. *And to the soldiers also?* Do violence to no man, neither accuse any falsely, and be content with your wages. *And as the people were in expectation, and all men were musing in their hearts of John whether he were the Christ or not, he said to them?* I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire (Matt. iii.; Mark i.; Luke iii.; John i.).

His testimony to Christ—the mightier One.

THE BAPTISM AND TEMPTATION OF CHRIST, AND COMMENCEMENT OF HIS PUBLIC MINISTRY.

Time: about One Year.

And Jesus, being about thirty years of age, came from Galilee to Jordan to John, to be? Baptized of him. *But John forbade him, saying?* I have need to be baptized of thee, and comest thou to me. *And Jesus, answering, said unto him?* Suffer now, for thus it becometh us to fulfil all righteousness. *And when Jesus was baptized, he went up straightway out of the water, and praying?* The heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven said, This is my beloved Son, in whom I am well pleased. *Whither, after he was baptized, was Jesus, full of the Holy Ghost, led by the Spirit?* Into the wilderness, to be tempted of the devil. *And there he was with the wild beasts, and fasted?* Forty days and forty nights. *And when to him, hungering, the devil said, If thou be the Son of God, command that these stones be made bread, what did he answer?* He said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. *And when the devil took him into the Holy City, and set him on a pinnacle of the Temple, saying unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone,—how did Jesus reply to him?* He said, It is written, Thou shalt not tempt the Lord thy God. *And when the devil took him*

The baptism of Jesus.

Jesus in the wilderness: his threefold temptation.

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up to a lofty mountain, and showed him all the kingdoms of the world and the glory of them, and said to him, All these things will I give thee if thou wilt fall down and worship me,— what did Jesus say to him? He said, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *And thereupon the devil, having made an end of tempting him, departed from him for a season, and?* Angels came and ministered unto him. *And to a deputation of priests and Levites, sent from Jerusalem to Bethabara beyond Jordan, where John was baptizing, to ask him as to* his *pretensions, John answered frankly?* I am neither the Christ nor Elias; I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *And the next day John seeing Jesus coming towards him, said?* Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. *And on the day thereafter, John standing along with two of his disciples, and looking upon Jesus as he walked, he again said?* Behold the Lamb of God! *On hearing which the two disciples left* him, *and?* Followed Jesus. *And Andrew, one of the two, having gone and found his brother Simon, said to him?* We have found the Messias; which is, being interpreted, the Christ. *To whom Jesus, divinely prescient of his character, said, when he was brought to him?* Thou, Simon son of Jona, shalt be called Cephas; which is, by interpretation, Peter—that is, a rock or stone. *And on the day following, when Jesus would go forth into Galilee, having found Philip, he said to him?* Follow me. *And Philip, finding Nathanael, said to him?* We have found Him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. *To which Nathanael replied?* Can there any good thing come out of Nazareth. *Whereupon Philip said to him?* Come and see. *And Jesus, seeing Nathanael coming towards him, said of him?* Behold an Israelite indeed, in whom is no guile. *And on the third day thereafter?* There was a marriage in Cana of Galilee, and the mother of Jesus was there; and both Jesus was called and his disciples to the marriage; and there Jesus made a beginning of miracles, and manifested forth his glory, and confirmed the faith of his disciples, by changing water into wine (Deut. vi., viii., x.; Ps. xci.; Matt. iii., iv.; Mark i.; Luke iii., iv.; John i., ii.).

John's repeated testimonies to the divinity of Christ.

Andrew, Simon, Philip, Nathanael.

Jesus makes a beginning of miracles.

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CHRIST'S FIRST PASSOVER, AND SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

Time: One Year.

Had Christ, during the continuance of his public ministry, any permanent place of abode? No; he said himself, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head (Luke ix.). *After his beginning of miracles in Cana of Galilee, whither did he go?* He, and his mother, and his brethren, and his disciples went down thence, and tarried a few days at Capernaum. *And the Jews' Passover being nigh at hand, Jesus went up from Capernaum to?* Jerusalem. *And having made a scourge of small cords, he went into the Temple, and drove thence?* The sellers of oxen, sheep, and doves and overthrew the tables of the money-changers, saying, Take these things hence; make not my Father's house a house of merchandise. *And his disciples remembered that it was written?* The zeal of thine house hath eaten me up (Ps. lxix.). *And in answer to the Jews' asking of him a sign in token of his authority for such interference, he said?* Destroy this temple (meaning the temple of his body), and in three days I will raise it up. *On which the Jews expressed their incredulity, by saying?* Forty-and six years was this Temple in building, and wilt thou raise it up in three days.

Jesus goes down to Capernaum, and thence to Jerusalem;

Where he asserts his authority and almighty power.

THE TEMPLE, AS RENOVATED BY HEROD THE GREAT.

When the *Second Temple,* built by Zerubbabel after the return from the Babylonian Captivity, had stood about five hundred years, Herod the Great, in order to propitiate his subjects—whom most of the measures of his reign had tended to exasperate—undertook to repair, or rather gradually to rebuild it; and for nine and a half years, from 17 B.C., employed a vast number of workmen upon it, and spared no expense to render it equal, if not superior, in magnitude and beauty to any other edifice at that time existing among mankind. But though Herod accomplished his original design in the time above specified, yet the Jews continued to ornament and enlarge it, spending the sacred treasure in annexing additional buildings to it, till A.D. 64; so that the Jews of that day might well say, "Forty and six years was this Temple in building." The Temple itself, strictly so called, formed only a small part of the sacred edifice on Mount Moriah, which was surrounded by spacious courts, making a square of half a mile in circumference.

Time occupied in its renovation.

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The first, or outer court, was called the *Court of the Gentiles*, because persons who were not Jews were not permitted to advance any further within the sacred enclosures. This court—in which were the tables of the money-changers, and a market for the sale of everything required for sacrifice—was surrounded by a range of porticoes, or covered walks, of which that called Solomon's Porch fronted the east, towards the brook Kidron. Within the *Court of the Gentiles* was the *Court of the Israelites*, divided into two parts—the outer appropriated to the women, and the inner to the men. The *Court of the Women* was so called by the Jews, not because none but women were permitted to enter it, but because it was their appointed place of worship, beyond which they were not permitted to proceed. The gate which led into this court from that of the Gentiles, was the *Beautiful gate* of the Temple—so called because its folding-doors, lintels, and side-posts were all overlaid with Corinthian brass;—and immediately within it stood the altar of burnt-offering. The Court of the Israelites was separated from that of the Gentiles by a low stone wall or partition of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, warning strangers and such as were unclean not to proceed further, on pain of death. From the Court of the Women, which was on higher ground than that of the *Gentiles*, there was an ascent of fifteen steps into the *Inner* or *Men's Court*—so called because it was appropriated to the worship of the male Israelites. Within the Court of the Israelites was that of the *Priests*, who alone were permitted to enter it; and thence twelve steps ascended to the Temple strictly so called, which consisted of three parts—namely, the *Portico*, the *Outer Sanctuary*, and the *Most Holy Place*. At the north-east corner of the outer wall was the Sheep Market or Gate, near which was the *Pool of Bethesda*. The *Pool of Siloam* was outside the city, to the south-east of Mount Zion. On a steep rock, adjoining the north-west corner of the outer wall, stood the Tower of Antonia—built by Herod too, and so named in honour of his friend Mark Antony—a strong citadel, which was always garrisoned by Roman troops. It overlooked the two outer courts of the Temple, and communicated with its cloisters by means of secret passages, through which the military could descend, and quell any tumult that might arise during the great festivals. As the Temple was a fortress that commanded the whole city of Jerusalem, so the Tower of Antonia was a fortress that entirely commanded the Temple. The Prætorium, the metropolitan residence of the governor, was the dominant position on the western hill—a palace built by Herod the Great, and connected by a system of fortifications with the Tower of Antonia, to which there was a road across the intervening valley, on a causeway formed of enormous blocks of stone. Before the Prætorium was the "*Pavement*" called *Gabbatha*, on which stood the tribunal or judgment-seat.

Courts of the Gentiles and of the Israelites.

Court of the Priests, and Temple strictly so called.

Tower of Antonia and the Prætorium.

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CHRIST'S FIRST PASSOVER, AND SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

(*Continued.*)

Many, notwithstanding, when they saw the miracles that he did? Believed on his name. *Nicodemus especially, a ruler of the Jews, of the sect of the Pharisees, who came to Jesus by night, and said to him?* Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. *Whereupon Jesus said to him?* Verily, verily, I say unto thee, Except a man be born again, he cannot *see*—except a man be born of water and of the Spirit, he cannot *enter* into, the kingdom of God. *And to whom the Saviour further said, with especial reference to himself both as the Son of man and as the Son of God?* No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven: and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life: for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved. *And Jesus thereafter withdrew from Jerusalem, and came with his disciples into?* The *land* of Judæa; and there he tarried with them, and baptized. *And John also baptizing at the same time in Ænon near to Salim, a question having arisen between some of his disciples and the Jews about purifying (about the relative importance, probably, of the two baptisms) they (the disputants) came to him and said?* Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. *Which evoked from the Baptist his last testimony to the divinity of the Saviour, namely?*

Christ's conversation with Nicodemus.

John's final testimony to the divinity of Christ.

Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him: he must increase, but I must decrease: he that is of the earth speaketh of the earth; he that cometh from above is above all, and speaketh the words of God, for God giveth not the Spirit by measure unto him (John ii., iii.). *And soon after the deliverance of this testimony, John having reproved Herod for Herodias, his brother Philip's wife, Herod, in addition to all the evils that he*

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had already done? Shut up John in prison. *And when Jesus heard that John was cast into prison?* He left Judæa, and returned in the power of the Spirit (through Samaria) into Galilee (Matt. xiv.; Mark vi.; Luke iii.). *And at Sychar, by Jacob's well, on his way thither, being wearied with his journey, it being about the sixth hour—that is, about noon-day?* He sat down on the well. *And to a woman of Samaria, who came out to draw water, he said?* Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *And when Jesus, in further conversing with her, showed her that he was familiar with the most private circumstances of her past history, the woman said to him?* Sir, I perceive that thou art a prophet. *And under this impression desired to be enlightened as to the then much agitated question whether?* Jerusalem or Gerizim was the place where men ought to worship. *Whereupon, to apprize her that not the mere* place, *but the proper* object *of worship and the* temper *of the worshippers were the matters of prime concern, Jesus said to her?* The hour cometh, and now is, when ye shall worship the Father neither on this mountain nor at Jerusalem: God is a spirit; and they that worship him must worship him in spirit and in truth. *And on the woman's saying to him, I know that Messias cometh, which is called Christ, Jesus said unto her?* I that speak unto thee am *he. And to his disciples, who in the meantime had come up and were beseeching him to eat, he said?* I have meat to eat that ye know not of: *my* meat is to do the will of him that sent me, and to finish his work. *And many of the Samaritans of that city believed on him, for the saying of the woman, which testified?* He told me all that ever I did. *But Jesus having tarried with them two days, many more believed because of his own word, and said unto the woman?* Now we believe, not because of thy saying; for we have heard him ourselves, and (now) know that this is indeed the Christ, the Saviour of the world. *And after two days Jesus departed thence, and went into?* Galilee. *Preaching the gospel of the kingdom, and saying?* Repent, for the kingdom of heaven is at hand. *And having come to Cana of Galilee, where he made the water wine, he there miraculously healed?* The son of a nobleman who was lying sick at Capernaum (John iv.). *And having come to Nazareth,*

John shut up in prison.

Christ's conversation with the woman of Samaria.

Many of the Samaritans believe.

Jesus in Cana heals a nobleman's son sick at Capernaum.

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where he had been brought up, he went into the synagogue, as his custom was, on the Sabbath-day, and? Stood up to read. *And there was delivered to him?* The book of the prophet Esaias. *And when he had opened the book, he found the place where it is written?* The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Isa. lxi.). *And he closed the book, and?* Gave it again to the minister, and sat down. *And when the eyes of all them that were in the synagogue were fastened on him, he began to say to them?* This day is this scripture fulfilled in your ears. *And all bare him witness, and wondered at?* The gracious words which proceeded out of his mouth. *And Jesus, perceiving that they were* mentally *desiring such an exhibition of miraculous power in Nazareth as he had put forth in Capernaum, said to them?* No prophet is accepted in his own country. *Whereupon all they in the synagogue, filled with wrath?* Rose up and thrust him out of the city, and led him to the brow of the hill on which the city was built, intending to cast him down headlong. *But Jesus, passing through the midst of them, went his way, and?* Came down to Capernaum (Luke iv.).

Jesus in the synagogue at Nazareth.

Jesus at the Lake of Gennesaret.

And when he was standing by the Lake of Gennesaret, and when the people were pressing upon him to hear the word of God, he went into a ship, which was Simon's, and besought him? To thrust out a little from the land. *And he sat down, and?* Taught the people out of the ship. *And when he had done speaking, he said unto Simon?* Launch out into the deep, and let down your nets for a draught. *And Simon answering said unto him?* Master, we have toiled all night, and have taken nothing; nevertheless, at thy word, I will let down the net. *And having done so, they enclosed?* A great multitude of fishes, and their net brake. *And having beckoned to their partners that were in another ship hard by?* They came, and filled both the ships, so that they began to sink. *And when Simon Peter saw it, he fell down at Jesus' knees, saying?* Depart from me, for I am a sinful man, O Lord. *For he and his partners, Andrew his brother, and James and John the sons of Zebedee, were all astonished at?* The draught of fishes which they had taken. *And Jesus said unto them?* Fear not; come ye after me, and I will make you to become fishers of men. *And when they had brought their ships to land?* They forsook all, and followed

Miraculous draught of fishes.

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him (Matt. iv. ; Mark i. ; Luke v.). *And during his stay on this occasion at Capernaum, he went into the synagogue on the Sabbath-days, and taught with such power and authority, that?* They were astonished at his doctrine. *And having wrought many miracles, he went thence about?* All Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people (Mark i. ; Luke iv.). *And when he returned to Capernaum, having again exhibited repeated instances of his miraculous power, in passing along he saw a man named Matthew (Levi the son of Alphæus), a publican, sitting at?* The receipt of custom. *And having said to him, Follow me?* He rose up, and left all, and followed him (Matt. ix. ; Mark i., ii. ; Luke v.).

Jesus in the synagogue at Capernaum.

Progress throughout Galilee and back to Capernaum again.

CHRIST'S SECOND PASSOVER, AND SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

Time: One Year.

Whither did our Saviour repair after the call of Matthew? He went up from Galilee to be present at the Feast of the Passover in Jerusalem. *And there, on the Sabbath-day, at the pool of Bethesda?* He cured, with a word, a man who had been impotent thirty-eight years. *And when the Jews sought to slay him because he not only had broken the Sabbath, but said also that God was his father, making himself equal with God?* He discoursed to them in vindication of his divine character, power, and mission ; asserting his equality and oneness with the Father ; and appealing for confirmation to the testimony of the Baptist, his own divine works, and the Scriptures at large, which he exhorted them to search ; for they, said he, are they which testify of me (John v.). *Whither did he proceed after this?* He returned into Galilee again. *And on the way thither he replied to the cavils of the Pharisees at his allowing his disciples to pluck the ears of corn on the Sabbath-day, to satisfy their hunger, by saying?* The Sabbath was made for man, and not man for the Sabbath ; therefore the Son of man is Lord even of the Sabbath. *And on another Sabbath thereafter he went into one of their synagogues, and exhibited another proof of his divine power, by enabling a man whose right hand was withered?*

Christ having vindicated his divine character in Jerusalem, returns again to Galilee.

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To stretch it forth, at his bidding, whole as the other. *And knowing that the Pharisees and Herodians (the Romanizing party—the partisans of Herod) were taking counsel against him how they might destroy him, he withdrew with his disciples to?* The Sea of Tiberias. *Whither there flocked to him great multitudes from?* Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from about Tyre and Sidon. *All the diseased of whom?* He healed. *And unclean spirits, when they saw him?* Fell down before him, and cried out, saying, Thou art the Son of God (Matt. xii.; Mark ii., iii.; Luke vi.). *He then went up into a mountain to pray, and continued?* All night in prayer to God. *And when it was day, he ordained twelve of his disciples to be with him, whom he also named?* Apostles. *That is?* Persons whom, specially endowed, he might *send forth* to preach. *And to whom he gave power to?* Heal sicknesses, and to cast out devils. *The twelve disciples selected by Christ to be his apostles were?* Simon, surnamed Peter, and Andrew his brother: James the elder, and John *his* brother—surnamed Boanerges; that is, sons of thunder: Philip and Bartholomew: Thomas, called Didymus, and Matthew, originally called Levi: James the less, the son of Alphæus,* and Judas or Jude (called also Lebbæus and Thaddæus) *his* brother: Simon Zelotes, called also the Canaanite, and Judas Iscariot, who also betrayed him (Matt. x.; Mark iii.; Luke vi.). *And Jesus availing himself of this appropriate occasion for a public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers, delivered to his disciples and to the assembled multitudes the longest of his recorded discourses, generally styled?* The Sermon on the Mount (Matt. v., vi., vii.; Luke vi.). *And when he came down from the mount, great multitudes followed him, and a leper came and worshipped him, saying?* Lord, if thou wilt, thou canst make me clean. Whereupon Jesus put forth his hand and touched him, saying, I will; be thou clean: and immediately his leprosy was cleansed. *And having entered into Capernaum, a certain centurion, accompanied by the elders of the Jews, besought him that he would come and?* Heal his servant, who, dear unto him, was lying at home sick of the palsy, grievously tormented, and ready to die. *The elders also earnestly beseeching him, saying?* That he was worthy for whom he should do this;

Heals multitudes at the Sea of Tiberias.

Twelve of the disciples selected to be apostles.

The Sermon on the Mount.

* Not the father of Matthew or Levi, but another Alphæus, supposed by many to be the same person as Cleophas, mentioned John xix. 25.

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for he loveth our nation, said they, and he hath built us a synagogue. *And when Jesus said, I will come and heal him, the centurion answered?* Lord, I am not worthy that thou shouldest come under my roof; speak the word only, and my servant shall be healed. *And Jesus marvelling, said to them that accompanied him?* Verily, I say unto you, I have not found so great faith, no, not in Israel. *And to the centurion himself he said?* Go thy way; as thou hast believed, so be it done unto thee: and his servant was healed in the self-same hour. *And having proceeded from Capernaum to the city Nain, he there, at the gate of the city, met?* The bier of a dead man who was being carried out, the only son of his mother, and she a widow. *And having compassion on her, he touched the bier, and, on its halting, said?* Young man, I say unto thee, Arise. *And he that had been dead?* Sat up, and began to speak; and he delivered him to his mother. *And there came a fear on all, and they glorified God, saying that?* A great prophet had risen among them; and that God had visited his people.—*And the disciples of John having carried the report of these proceedings to their master in prison, he sent two of his disciples to Jesus, saying?* Art thou he that should come, or look we for another. *And Christ, in the same hour?* Cured many of their infirmities and plagues, and of evil spirits; and to many that were blind he gave sight; and said to the messengers, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he whosoever shall not be offended in me. *And after the departure of the messengers, what did he say of John to those who were about him?* This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee: verily I say unto you, Among them that are born of women there hath not risen a greater prophet than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. *In what terms, on this occasion, did he upbraid the cities wherein most of his mighty works had been done because they repented not?* Woe unto thee, Chorazin, he exclaimed, woe unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes;—it shall be more tolerable for Tyre and Sidon in the day of judgment than for you: and thou Caper-

Jesus marvels at and commends the great faith of the centurion.

Christ's answer to John's message;

And declared estimate of John himself.

Denunciation of Chorazin, Bethsaida, and Capernaum.

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naum, which art exalted unto heaven, shalt be thrust down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day;—it shall be more tolerable for the land of Sodom in the day of judgment than for thee. *And having gone, by invitation, into the house of a Pharisee, and sat down to meat, a woman—a sinner—having an alabaster box of ointment, came into the house as he reclined at meat, and?* Stood at his feet behind him, weeping; and began to wash his feet with her tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. *And Jesus by the parable of the creditor with the two debtors having reproved the unrighteous cogitations of his host, he said to the woman?* Thy sins are forgiven. *And when they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also, Jesus said to the woman?* Thy faith hath saved thee; go in peace.—*Jesus now made a second circuit of Galilee, going throughout?* Every city and village, preaching and showing the glad tidings of the kingdom of God. *Accompanied by?* The twelve, and certain women who had been healed of evil spirits and infirmities, who ministered unto him of their substance (Matt. viii. xi.; Luke vii., viii.). *And how did Jesus in his progress throughout Galilee, when he had healed one possessed of a devil, blind and dumb, reply to the blasphemies of the Pharisees, who reproached him with casting out devils by Beelzebub the prince of the devils?* He said, All manner of sin and blasphemy shall be forgiven unto men, except blasphemy against the Holy Ghost (the ascribing of that, apparently, to diabolical agency which is the manifest operation of the *finger* of God); which shall not be forgiven unto men, neither in this world nor in the world to come. *How did he reply to certain of the scribes and Pharisees, who said to him, Master, we would see a sign from thee?* He said, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas. *For as Jonas was a sign to the Ninevites, so shall the Son of man be?* To this generation. *And in further implied censure of their unbelief, said?* The men of Nineveh shall rise in judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here: the queen of the south, *too*, shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is

Jesus makes a second circuit of Galilee.

Implied censure of unreasoning and unreasonable unbelief.

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here. *And thereafter, sitting by invitation at a Pharisee's table, and his host marvelling that he had not first washed before dinner, Jesus took occasion therefrom to inculcate upon his fellow-guests—scribes and Pharisees?* The superiority of inward purity to outward lustratory observances; and of justice and charity to the most scrupulous and even conscientious performance of any merely ceremonial duties whatever; which indeed ought to be observed, but not to the neglect of the other (Matt. xii.; Mark iii.; Luke xi.). *And having returned to the Sea of Galilee, he went with his disciples into a ship, and gave commandment to go over to?* The other side of the lake. *And as they were crossing over to the eastern side of the Sea of Galilee, there arose?* A great storm, insomuch that the ship was covered with the waves; and Jesus was asleep on a pillow in the hinder part of the ship. *And his disciples in their trepidation awoke him, saying?* Lord, save us, we perish. *And Jesus said unto them?* Why are ye fearful, O ye of little faith; and he rebuked the winds and the sea, and there was a great calm. *And they marvelled, saying?* What manner of man is this, that even the winds and the sea obey him. *And having landed in the country of the Gergesenes (or Gadarenes) and expelled the devils from two exceedingly fierce demoniacs; the devils with his permission?* Entered into a herd of swine that were feeding hard by, and the whole herd ran violently down a steep place into the sea, and were choked. *And when they that kept the swine had told what had happened, how were the people of Gadara affected with the report?* They were taken with great fear; and besought Jesus to depart out of their coasts. *On returning to the west side of the Sea of Galilee again, and being at meat in the house of Matthew, when he heard the Pharisees saying to his disciples, Why eateth your Master with publicans and sinners, what did he say?* They that be whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance. *And some time after this, Jairus, one of the rulers of the synagogue, came and fell at Jesus' feet, earnestly beseeching him?* To heal his daughter, who lay a-dying. *And when Jesus was going along with him, and the people were thronging him, a woman who had had an issue of blood twelve years, came behind him, and?* Touched the border of his garment. *Saying within herself?* If I may but touch his clothes I shall be whole. *And Jesus, perceiving that virtue had gone out of him turned round and said to her?* Daughter, be of good cheer; thy

Return to the Sea of Galilee.

Jesus rebukes and calms the raging of the sea.

A woman healed by touching the border of Christ's garment.

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faith hath made thee whole: go in peace. *And while he yet spake, a messenger came from the ruler of the synagogue's house, saying to him?* Thy daughter is dead; trouble not the Master. *But Jesus said to him?* Only believe, and she shall be made whole. *And having gone into the ruler's house, accompanied by Peter, James, and John, amidst the jeerings of the multitude?* He took her that was dead by the hand, and said to her, Damsel, arise; and her spirit came again, and straightway she arose and walked. *And of two blind men that followed him, crying, Thou son of David, have mercy upon us?* He touched the eyes, saying, According to your faith be it unto you; and straightway their eyes were opened. *And from a dumb man possessed with a devil who was brought to him?* He cast out the devil, and immediately the dumb spake. *And the multitudes marvelled, saying?* It was never so seen in Israel. *He then went to his own country again, to Nazareth, where he had been brought up; and having gone into the synagogue on the Sabbath-day, taught with such power that those hearing him were astonished, and said?* Whence hath this man this wisdom, and these mighty works: is not this the carpenter's son. *But, notwithstanding these convictions?* They were offended at him as before.—*And Jesus thereafter again (a third time) made the circuit of Galilee, going about?* All the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. *Sending forth at the same time his apostles by twos to minister to?* The lost sheep of the house of Israel (Matt. viii., ix., xiii., x.; Mark iv., v., ii., vi.; Luke viii., v., ix.). *And when Herod the tetrarch, at that time, heard of the fame of Jesus, he said unto his servants?* This is John the Baptist; he is risen from the dead, and therefore mighty works are wrought by him.—*What had led to the death of John?* On Herod's birthday the daughter of Herodias, who danced before them, so pleased Herod that he promised with an oath to give her whatsoever she would ask; and she, instigated by her mother, asked the Baptist's head in a charger: whereupon Herod sent and caused John to be beheaded in prison; and the damsel, his head having been brought to her in a charger, presented it to her mother.—*And the apostles having returned and told all that they had done, Jesus withdrew with them, by ship to?* The north-eastern side of the lake, to a desert place in the neighbourhood of Bethsaida (Julias). *And there he fed five*

The daughter of Jairus restored to life.

Jesus in the synagogue at Nazareth.

Jesus makes a third circuit of Galilee.

Herod causes the Baptist to be beheaded.

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thousand men, who had followed him, with? Five barley loaves and two small fishes—twelve baskets of fragments remaining over and above. *And Jesus, perceiving that they were by force for making him a king, constrained his disciples to set sail for?* The western side of the lake (to Capernaum or Bethsaida of Galilee). *Whilst he himself retired?* To a mountain to pray. *And toward morning, whilst his disciples, only yet about twenty-five or thirty furlongs from the eastern shore, were still toiling against contrary winds?* They saw Jesus coming to them, walking on the sea, and cried out for fear. *But Jesus said to them?* Be of good cheer; it is I; be not afraid. *Whereupon Peter said to him?* Lord, if it be thou, bid me come to thee on the water. *And when Christ said, Come?* Peter went down out of the ship, and walked on the water to go to Jesus. *But when he saw the sea boisterous?* He was sore afraid, and beginning to sink, cried, Lord, save me. *And immediately Jesus stretched forth his hand, and?* Caught him, and said unto him, O thou of little faith, wherefore didst thou doubt. *And when they were come into the ship?* The wind ceased. *And they that were in the ship came and worshipped him, saying?* Of a truth thou art the Son of God. *And when they came to land, which they did immediately, there were brought to him from the country round about?* All that were diseased. *And as many of them as touched him?* Were made perfectly whole. *And seeing that the multitudes that followed him were prompted chiefly by their expectation of worldly advantage, he exhorted them to labour?* Not for the meat that perisheth, but for that meat which endureth unto everlasting life. *And delivered unto them a lengthened discourse, showing that he himself was?* The bread of God, the life of the world, of which if any man eat he shall live for ever. *And when the Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat, what did Jesus say to them?* Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. *And when many of his disciples, offended with the declared spiritual nature of Christ's kingdom, went back and walked no more with him, Jesus said to the twelve?* Will ye also go away. *Whereupon Simon Peter answered?* Lord, to whom shall we go; thou hast the words of eternal life, and we believe and are sure that thou art that Christ,

Five thousand men miraculously fed.

Christ rebukes Peter for his little faith;

And asserts himself to be the bread of God—the life of the world.

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the Son of the living God (Matt. xiv.; Mark vi.; Luke ix.; John vi., vii).

FROM OUR LORD'S THIRD PASSOVER TILL HIS FINAL DEPARTURE FROM GALILEE.

Time: Six Months.

And thereafter the scribes and Pharisees, which were of Jerusalem, came to Jesus, saying? Why do thy disciples transgress the tradition of the elders by eating bread with unwashen hands. *To which Jesus replied?* Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me; in vain do they worship me, teaching for doctrines the commandments of men. *And he called the multitude and said unto them?* Hearken unto me every one of you, and understand; not that which goeth into the mouth defileth the man, but that which cometh out of him: for out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, false witness, blasphemy, pride, foolishness;—all these evil things come from within, and defile the man; but to eat with unwashen hands defileth not a man: he that hath ears to hear, let him hear.—*And Jesus departing from Galilee, went thence into the coasts of?* Tyre and Sidon. *And a certain woman there, a Gentile, a Syrophenician by nation, came to him saying?* Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. *But Jesus said?* I am not sent but unto the lost sheep of the house of Israel. *And when she came, and fell at his feet, and worshipped him, saying, Lord help me, he said to her?* It is not meet to take the children's bread and to cast it unto the dogs. *To which the woman replied?* Truth, Lord, yet the dogs under the table eat of the children's crumbs. *Whereupon Jesus answered and said unto her?* O woman, great is thy faith; be it unto thee even as thou wilt: and her daughter was made whole from that very hour.—*And departing thence, he came unto?* The Sea of Galilee, through the midst of the coasts of Decapolis. *How were the multitudes affected by the numerous cures that he wrought there upon such as were diseased?* They wondered when they saw the dumb speaking, the maimed whole, the lame walking, the blind seeing, and they glorified the God of Israel. *And having compassion on the multitude who followed him and who had nothing to eat?*

What defileth a man.

The Syrophenician woman.

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He fed four thousand of them, besides women and children, with seven loaves and a few small fishes. *Which had been so abundantly blessed and multiplied that?* They took up of the broken meat that was left seven baskets full. *And straightway having departed thence, he proceeded along with his disciples by ship unto?* Magdala, to the parts of Dalmanutha. *And thereafter, having rebuked the Pharisees and Sadducees who, tempting him, as the scribes and Pharisees had done before,* asked him to show them a sign from heaven, he departed thence and went by ship again?* To the other (the eastern) side (of the lake). *And having cautioned his disciples against the leaven of the Pharisees, and healed a blind man at Bethsaida (Julias), he proceeded to the coasts of?* Cæsarea-Philippi. *Where in answer to his question put to the disciples, Whom say ye that I am, Peter replied?* Thou art the Christ, the Son of the living God. *Whereupon Jesus said?* Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. *Also, I say unto thee?* Thou art Peter, and upon this rock—the acknowledging of Christ as the Son of the living God—I will build my church; and the gates of hell shall not prevail against it. *And there, and from that time forth, Jesus began to show unto his disciples?* That he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and raised again the third day. *And when Peter began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee, Christ turned and said unto him?* Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. *And said to his disciples, generally?* If any man will come after me, let him deny himself, and take up his cross, and follow me: for whosoever will save his life shall lose it, and whosoever will lose his life for my sake and the gospel's, the same shall save it. *And after six days Jesus taketh Peter, James, and John his brother, up into an high mountain apart, to pray; and as he prayed?* He was transfigured before them; that is, the fashion of his countenance was changed, and his face did shine as the sun, and his raiment was white as the light, so as no fuller on earth can white them: and Moses and Elias (the representatives of the historical and prophetical word) appeared with him in glory, and talked with him, and spake of

Four thousand, besides women and children, miraculously fed.

The rock on which Christ's church is built.

Christ begins to predict his sufferings, death, and resurrection.

The transfiguration of Christ.

* Page 152.

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his decease which he should accomplish at Jerusalem: and a voice from a bright overshadowing cloud said, This is my beloved Son, in whom I am well pleased; hear ye him. *And when the disciples heard it?* They fell on their face and were sore afraid. *And when Jesus, having come, touched them, and said to them, Arise, and be not afraid?* They lifted up their eyes, and looked round about, and saw no man any more, save Jesus only with themselves. *And when they were come down to the multitude, he healed and restored to his father a lunatic, an only child, whom?* His disciples, by reason of their unbelief, could not cure. *And there again foretold his death and resurrection, saying to his disciples?* The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall rise again. *And having come to Capernaum, where tribute-money was demanded of him, in order to avoid offending them he said to Peter?* Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee. *And when his disciples disputed amongst themselves who should be greatest?* Jesus called a little child to him, and set him in the midst of them, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *And when his own brethren, who did not believe in his divine commission, urged him to go up to Jerusalem to the Feast of Tabernacles, now near at hand, and show himself openly, what did he say to them?* Go *ye* up unto this feast; I go not up yet, for my time is not yet full come—and he abode still in Galilee. *But when his brethren had gone up, and when the time* was *come that he should be received up?* He steadfastly set his face to go to Jerusalem; not openly, but as it were in secret. *That is, not through Peræa, which, though longer, was?* The more frequented route. *But through?* Galilee and Samaria. *And the people of a Samaritan village having refused to receive him because his face was as though he would go to Jerusalem, what did he say to his disciples who said to him, Wilt thou that we command fire to come down from heaven and consume them, even as Elias did?* He rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them. *And after those things the Lord appointed other seventy also, and sent them duly instructed, two and two, before his face into?* Every city and place whither he himself would come,

Christ again predicts the circumstances of his death.

Jesus sets his face towards Jerusalem, through Galilee and Samaria.

Appoints other seventy to go before him.

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And as he was proceeding on his upward journey, there met him? Ten men that were lepers, who stood afar off, and lifted up their voices and said, Jesus, master, have mercy on us. *And when he saw them, he said unto them?* Go, show yourselves unto the priests: and it came to pass that as they went they were cleansed. *How did they express their gratitude for the cure that had thus been wrought upon them?* Only one of them glorified God, falling down on his face at his feet, giving him thanks; and *he* was a Samaritan (Matt. xv.–xviii.; Mark vii.–ix.; Luke ix., x., xvii.; John vii.).

FROM THE FEAST OF TABERNACLES TILL OUR LORD'S ARRIVAL AT BETHANY.

Time: Six Months minus *one week.*

After this, Jesus continued his journey towards Jerusalem, where he arrived during? The Feast of Tabernacles. *And about the middle of the feast?* He went up into the Temple and taught boldly. *And in the last, the great day of the feast, when the people were greatly divided in their opinions concerning him, Jesus stood and cried, saying?* If any man thirst let him come unto me and drink: he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. *But this spake he of the Spirit which?* They that believe on him should receive. *For the Holy Ghost* (*as the Comforter*, John xiv., xvi.) *was not yet, because that?* Jesus was not yet glorified. *And officers sent by the chief priests and Pharisees to take him, shrunk from the execution of their orders, assigning as their reason?* Never man spake like this man. *Whereupon the Pharisees said?* Are ye also deceived; have any of the rulers believed on him. *And when the people, who were divided amongst themselves because of him, had retired to their respective homes, Jesus went out unto?* The Mount of Olives. *And early in the morning having come into the Temple again, he taught the assembled multitudes, and* again (John i.) *affirmed himself to be?* The light of the world and the sent of the Father; who proceeded forth and came from God, whose day Abraham rejoiced to see and was glad. *Whereupon they took up stones to cast at him, but Jesus?* Went out of the Temple passing through the midst of them. *And to a certain lawyer who, tempting, asked him what he should do to inherit eternal life, he said?* What is written in the Law; how readest thou. *And the lawyer answer-*

Jesus at the Feast of Tabernacles.

Affirms himself to be the light of the world.

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ing said? Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. *Whereupon Jesus said to him?* Thou hast answered right; this do, and thou shalt live. *But the lawyer, willing to justify himself, said unto Jesus?* And who is my neighbour. *A point which Jesus illustrated most convincingly by?* The Parable of the Good Samaritan. *And thereafter being in the house of Martha and Mary in Bethany, he commended Mary for her attending to?* The one thing needful; for having chosen that good part which should not be taken away from her. *And thereafter, being in the neighbourhood of Jerusalem apparently, the seventy returned to him with joy, saying?* Lord, even the devils are subject unto us through thy name. *And thereafter, having healed a man that was born blind, he went into the city at the Feast of Dedication,* and once more asserted in express terms?* His oneness with the Father. Whereupon the Jews took up stones again to stone him, but he escaped out of their hand. *And went away again beyond Jordan, to?* Bethabara, the place where John at first baptized. *And many believing on him there, said?* John did no miracle, but all things that John spake of this man were true. *After this, sympathizing with Mary and Martha, he again proceeded to Bethany, and there?* Raised their brother Lazarus from the grave after he had been dead four days. *Whereupon the chief priests and Pharisees convened a council, saying?* What do we; for this man doeth many miracles: if we let him alone, all men will believe on him; and the Romans will come and take away both our place and nation. *And at that council, Caiaphas, the high priest for that year, said (prophetically, but unconscious, apparently, of the import of his saying)?* Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. *And from that day forth?* They took counsel together to put him to death. *And thereafter, to avoid the enmity of the Jews, he retired to the neighbourhood of the wilderness, to a city called?* Ephraim. *And thereafter, having gone beyond Jordan again?* He was followed by great multitudes, whom

The return and report of the seventy.

Jesus at Bethany, raises Lazarus;

And retires to the city Ephraim, with his disciples;

* The Feast of Dedication, called by Josephus the Festival of Lights or Lanterns (being a season of general illumination), was instituted by Judas Maccabæus to commemorate the purification of the Temple after its profanation by Antiochus Epiphanes (p. 129). It was held during eight days, commencing on the twenty-fifth day of the month Kisleu; and was celebrated not at Jerusalem alone, but throughout the whole country.

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he taught and healed of their diseases—a woman, especially, who for eighteen years had been bowed together by reason of infirmity, so that she could in no wise lift herself up. *And what reply did he make to the ruler of the synagogue, who* covertly *found fault with his healing on the Sabbath?* Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering;—and ought not this woman, a daughter of Abraham, to be loosed from this bond on the Sabbath-day. *And then he set his face?* Towards Jerusalem again. *Teaching as he was wont in?* The cities and villages that lay in his way. *In what terms, before leaving Perœa, did he a third time foretell his own sufferings and death?* He took unto him the twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished: for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated; and they shall scourge him, and put him to death; and the third day he shall rise again. *Then came to him James and John, the sons of Zebedee, backed by their mother, saying?* Grant unto us that we may sit, the one on thy right hand, and the other on thy left, in thy kingdom. *To which ambitious request the Saviour replied?* To sit on my right hand and on my left is not mine to give, except to those for whom it has been prepared of my Father: whosoever will be great among you, shall be your minister; and whosoever will be the chiefest, shall be the servant of all: for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *And when he came nigh Jericho, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out?* Have mercy on us, O Lord, thou son of David. *And Jesus, having compassion on them?* Touched their eyes, and immediately they recovered their sight and followed him, glorifying God. *And all the people, when they saw it?* Gave praise unto God. *And at Jericho he was joyfully entertained by?* Zacchæus, a rich and chief man among the publicans. *And when the people murmured because he had gone to be guest with a man that was a sinner, he said?* This day is salvation come to this house, forasmuch as he also is a son of Abraham: for the Son of man is come to seek and to save that which was lost. *And six days before the Passover he once more arrived at?* Bethany (Matt. xix., xx.; Mark x.; Luke x., xi., xiii.–xix.; John vii.–xii.).

Whence he sets his face again towards Jerusalem.

Christ a third time predicts his sufferings, death, and resurrection.

Jesus entertained by Zacchæus at Jericho.

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PASSION WEEK.

On the next day, that is, after the arrival at Bethany—which took place on a Saturday, the Jewish Sabbath—Jesus accompanied by a great multitude of people proceeded towards? Jerusalem. *And when they came to Bethphage, he sent two of his disciples into a village over against them, to fetch thence?* An ass with her colt, which he told them they would find tied there. *Satisfying their owners, as they did, with the simple statement that?* The Lord had need of them. *And when they were brought to him?* They put their garments on them, and set him thereon. *And many spread?* Their garments in the way. *And others cut down?* Branches of trees and strewed them in the way. *And the multitudes that went before, and that followed, cried, saying?* Blessed is he that cometh in the name of the Lord; hosanna in the highest. *But it was only when Jesus was glorified that his disciples remembered that?* It was so written of him by the prophet (Zech. ix.). *And when the Pharisees saw the multitudes thronging to meet him, they said among themselves?* Perceive ye how ye prevail nothing; behold, the world is gone after him. *And some of them from among the multitude having said to him, Master, rebuke thy disciples, Jesus said to them?* I tell you that, if these should hold their peace, the stones would immediately cry out. *And when he beheld the city near at hand, he wept over it, saying?* If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *And when he had entered into Jerusalem, all the city was moved, saying?* Who is this. *And the multitude said?* This is Jesus, the prophet of Nazareth of Galilee. *And having gone into the Temple?* He healed the blind and the lame who came to him. *And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the son of David, they were displeased, and said unto him?* Hearest thou what these say. *To which Jesus replied?* Yea; have ye never read, Out of the mouth of babes and

An ass and her colt brought to Jesus at Bethphage.

He proceeds towards Jerusalem amidst the hosannas of the multitude.

The city moved at his coming.

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sucklings thou hast perfected praise (Ps. viii.). *And when eventide was come?* He went out to Bethany with the twelve, and lodged there (Matt. xxi.; Mark xi.; Luke xix.; John xii.).

Withdraws in the evening to Bethany.

On the morning of the second day of the week (Monday) when they were returning from Bethany unto the city? He hungered. *And seeing a fig-tree afar off having leaves?* He came to it, if haply he might find anything thereon. *But when he came to it?* He found nothing but leaves, for the time of figs was not yet. *Whereupon he said to it in the hearing of his disciples?* Let no fruit grow on thee henceforward for ever. *And presently?* The fig-tree withered away. *And when they had come unto the city Jesus went into the Temple and cast out?* Them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. *And would not suffer any man to carry any vessel through the Temple, saying unto them, Is it not written?* My house shall be called of all nations the house of prayer (Isa. lvi.), but ye have made it a den of thieves. *And the scribes and chief priests sought, in consequence?* How they might destroy him, but could not find how they might do so. *For the people, generally?* Were astonished at his doctrine, and heard him attentively. *So long as it was day, therefore, he continued?* Teaching in the Temple. *But at night he went out and abode in?* The Mount of Olives (Matt. xxi.; Mark xi.; Luke xix.).

The fig-tree withers at the word of Jesus.

Jesus cleanses the Temple, and withdraws in the evening to the Mount of Olives.

And on the morning of the third day of the week (Tuesday), as they were returning to the city, the disciples called the attention of Jesus to the fig-tree which he had cursed the day before, which was now? Dried up from the roots. *Whereupon Jesus said to them?* Have faith in God; for verily I say unto you, If ye have faith and doubt not, all things whatsoever ye shall ask in prayer, believing, ye shall receive. *And when he had come into the city, and was walking about in the Temple, teaching the people and preaching the gospel, the chief priests and the scribes and the elders said to him?* Tell us by what authority thou doest these things, and who gave thee this authority. *To which Jesus replied by the silencing rejoinder?* The baptism of John, was it from heaven, or of men. *Wherefore should this simple question have silenced them?* Because they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him; but if we shall say, Of men, the people will stone

Christ silences the chief priests and scribes.

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us, for they are persuaded and hold that John was a prophet indeed. *And further reproved them by the Parable of the Wicked Husbandmen,*

Parable of the Wicked Husbandmen.

who, when the owner of the vineyard sent servant after servant to receive the fruits thereof? Beat and entreated them shamefully, and sent them away empty; and some of them they even put to death. *And who, when he sent his only, his well-beloved son, saying, It may be they will reverence* him *when they see him—said among themselves when they saw him?* This is the heir; come let us kill him, and the inheritance shall be ours. *And took him, accordingly, and?* Killed him, and cast him out of the vineyard. *An atrocity which Jesus said the lord of the vineyard would requite when he came, by?* Miserably destroying these wicked men, and letting out his vineyard to other husbandmen, who should render him the fruits in their seasons. *Therefore I say unto you, continued he?* The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—*And on being told that certain Greeks who were present at the feast desired to see him, he said?* The

Christ's prayer to the Father.

hour is come that the Son of man should be glorified: now is my soul troubled, and what shall I say: Father, save me from this hour; but for this cause came I unto this hour: Father, glorify thy name. *Then there came a voice from heaven, saying?* I have both glorified it, and will glorify it again. *Some of the people therefore that stood by and heard said?* That it thundered. *Others that?* An angel spake to him. *But Jesus said?* This voice came not because of me, but for your sakes: now is the judgment of this world; now shall the prince of this world be cast out. *And among the chief rulers?* Many believed on him. *But because of the Pharisees they did not confess him, lest?* They should be put out of the synagogue; for they loved the praise of men more than the praise of God. *And on going out of the Temple, his attention having been called by his disciples to the magnificence of the structure, and how it was adorned with goodly stones and gifts, he said?* As for these things which ye behold,

Christ predicts the utter destruction of the Temple;

the days come in the which there shall not be left one stone upon another that shall not be thrown down. *And on his way to Bethany, having sat down on the Mount of Olives fronting the Temple, the disciples said to him?* When shall these things be, and what shall be the sign of their coming to pass. *And Jesus answering said to them?* Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ, and shall deceive many: and when ye hear of wars and rumours of

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wars, be ye not troubled, for such things must needs be, but the end is not yet: nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes, and famines, and pestilences in divers places; these are the beginning of sorrows:—but, before all these, ye shall be delivered up to councils, and to synagogues; brought before kings and rulers; imprisoned and beaten; betrayed by parents, and brethren, and kinsfolk, and friends; hated of all men, and some of you put to death, for my name's sake: but he that shall endure unto the end, the same shall be saved. *And he said to them further?* And after the tribulation of those days the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall they see the Son of man coming in the clouds of heaven with power and great glory: watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man: and what I say unto you, I say unto all, Watch; for in such an hour as ye think not, the Son of man cometh. *And he thereafter discoursed to them on the dread solemnities of the judgment-day, saying?* When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. *And he shall set the sheep?* On his right hand. *But the goats?* On the left. *And then shall he say unto them on his right hand?* Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *But to those on his left hand he shall say?* Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *And these shall go away into?* Everlasting punishment. *But the righteous?* Into life eternal (Matt. xxi.-xxv.; Mark xi.-xiii.; Luke xx., xxi.; John xii.).

And discourses of the last times;

And of the solemnities of the judgment-day.

The fourth day of the week (Wednesday) Jesus spent at? Bethany. *And there, at a supper made for him in the house of Simon the leper, at which Martha served, but at which Lazarus was one of them that sat at the table with him, Mary having an alabaster box of ointment of spikenard, very costly?* Anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. *Whereupon Judas Iscariot said?* Why was not this ointment sold for three hundred pence, and given to the poor. *This he said, however?* Not that he cared for the poor, but because he was a thief, and had

The hypocrisy of Judas;

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the bag, and bare what was put therein. *Then said Jesus?* Let her alone: against the day of my burying hath she kept this: for the poor always ye have with you; but me ye have not always; and verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her. *Then entered Satan into Judas Iscariot, and he went his way and?* Communed with the chief priests and captains how he might betray him unto them. *They having previously, along with the scribes and elders of the people, in the course of the day, at an assembly which was held in the palace of Caiaphas the high priest, consulted?* How they might take Jesus by subtility, and put him to death. *Only not on the feast day, said they, lest?* There be an uproar among the people. *Therefore were they glad at the proposal of Judas, and covenanted with him for?* Thirty pieces of silver. *And thenceforth Judas sought?* How he might conveniently betray him unto them in the absence of the multitude (Matt. xxvi.; Mark xiv.; Luke xxii.; John xii.).

Who seeks to betray Jesus.

The fifth day of the week (Thursday), being the Feast of Unleavened Bread, when the passover must be killed, Jesus sent forth Peter and John from Bethany, saying? Go ye into the city, and there shall a man meet you bearing a pitcher of water; follow him into whatsoever house he entereth, and say to the goodman of the house, Where is the guest-chamber where I shall eat the passover with my disciples; and he will show you a large upper room furnished and prepared; there make ready for us. *And the two disciples went forth as he had commanded them, and?* Found as he had said unto them, and there they made ready the passover. *And in the evening, having himself come into the city, he sat down with?* The twelve apostles. *And said to them?* With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. *And he took the cup, and gave thanks, and said?* Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. *And there being a strife amongst his disciples as to which of them should be accounted the greatest, Jesus said unto them?* Let him that is greatest among you be as the younger; and him that is chief as he that doth serve. *And Jesus knowing that his hour was come, and that his Father had given all things into his hands, rose and laid aside his garments, and took a towel and*

Jesus seats himself at table with the twelve apostles.

Jesus washes the disciples' feet.

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girded himself, and began to? Wash the disciples' feet, and to wipe them with the towel wherewith he was girded. *But when he came to Simon Peter, Peter said unto him?* Thou shalt never wash my feet. *To which Jesus replied?* If I wash thee not, thou hast no part with me. *Whereupon Peter saith to him?* Lord, not my feet only, but also my hands and my head. *To which Jesus replied?* He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean; but not all. *And after he had washed their feet, and resumed his garments, he sat down again, and said to them?* Ye call me Master and Lord, and ye say well, for so I am: if I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. *I know whom I have chosen, (he continued,) but that the scripture may be fulfilled?* He that eateth bread with me, hath lifted up his heel against me (Ps. xli. 9). *And as they sat and did eat, Jesus, troubled in spirit, said unto them plainly?* Verily, verily, I say unto you, That one of you which eateth with me shall betray me. *And they were exceeding sorrowful, and began every one of them to say unto him one by one?* Lord, is it I. *And Simon Peter, having beckoned to the disciple whom Jesus loved, and who was leaning on his bosom, to ask him who it should be of whom he spake, Jesus answered?* He it is to whom I shall give a sop when I have dipped it: and truly the Son of man goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born. *And when he had dipped the sop, he gave it to?* Judas Iscariot, the son of Simon. *And Satan having thereupon entered into him, Jesus said unto him?* That thou doest, do quickly: and Judas went immediately out, and it was night. *And as soon as he had gone out, Jesus said?* Now is the Son of man glorified, and God is glorified in him. *And to his disciples, generally, he said?* Little children, whither I go, ye cannot come. *And to Peter individually?* Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. *To which Peter replied?* Lord, why cannot I follow thee now: I will lay down my life for thy sake. *Then saith Jesus unto them, All ye shall be offended because of me this night, for it is written?* I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *And Peter answered and said unto him?* Though all men shall be offended because of thee, yet will I never be offended: I am ready to go with thee both into prison and to death. *But Jesus said?*

Jesus, troubled in spirit, says, One of you shall betray me;

And by giving a sop to Judas, indicates the individual.

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I tell thee, Peter, the cock shall not crow twice, before that thou shalt thrice deny that thou knowest me. *And as they did eat, (that is, of the ordinary paschal meal, now about ended, and to which,* at this time, *the cup formerly mentioned seems to have been merely preliminary,) Jesus took bread, and blessed, and brake it, and gave it to them, saying?* Take, eat; this is my body, which is broken for you: this do in remembrance of me. *In the same manner, also after supper, he took the cup, and when he had given thanks, he gave it to them, saying?* Drink ye all of it; for this is my blood of the new covenant, which is shed for many, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me. *Verily I say unto you, I will no more drink of the fruit of the vine until the day that?* I drink it new with you in my Father's kingdom. *And having delivered to them a lengthened parting address, fraught with the sublimest instruction, and furnishing grounds of consolation in the prospect of their impending bereavement, he lifted up his eyes to heaven, and said?* Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: I have glorified thee on the earth; I have finished the work which thou gavest me to do: and now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was. *And having given utterance to an intercessory prayer, for his followers to the end of time, and having along with his disciples sung an hymn, they went forth at a late hour of the night, over?* The brook Cedron. *And at the base of Mount Olivet entered into?* The garden of Gethsemane. *And having done so, he said to his disciples?* Sit ye here, while I go and pray yonder; and pray that ye enter not into temptation. *And he taketh with him Peter and James and John—the privileged witnesses of his transfiguration also—and began to be?* Sore vexed and very heavy. *And said unto them?* My soul is exceeding sorrowful, even unto death: tarry ye here and watch. *And having gone forward from them about a stone's cast, he kneeled down and prayed, saying?* Abba, Father, all things are possible unto thee: if thou be willing remove this cup from me; nevertheless not my will, but thine be done. *And there appeared unto him?* An angel from heaven strengthening him. *And being in an agony?* He prayed more earnestly, and his sweat was, as it were, great drops of blood, falling down to the ground. *And when he rose up from prayer, and was come to his disciples, he found them?* Sleeping for sorrow. *And said unto*

Peter's self-confidence rebuked.

Institution of the Lord's Supper.

Christ prays to have his glorification consummated.

His agony in the garden of Gethsemane.

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them—to Peter especially? What, could ye not watch with me one hour: watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *And having gone away again a second time, he prayed and spake the same words, saying?* Father, if this cup may not pass away from me, except I drink it, thy will be done. *And having returned?* He found them asleep again, for their eyes were heavy. *And again he left them, and?* Prayed a third time, uttering the same words. *And when he returned to his disciples this time, he said to them?* Sleep on now, and take your rest: it is enough; the hour is come—the Son of man is betrayed into the hands of sinners: rise, let us be going; he that betrayeth me is at hand. *And Judas being well acquainted with the locality, for?* Jesus had oftentimes resorted to it with his disciples. *Having received a band of men and officers from the chief priests and Pharisees, came thither*, about midnight, *accompanied by?* A great multitude with swords and staves—from the chief priests and scribes and elders of the people. *Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them?* Whom seek ye. *And they answered him?* Jesus of Nazareth. *And Jesus said unto them?* I am *he*. *Whereat they went backward and?* Fell to the ground. *Whereupon Jesus said to them again?* Whom seek ye. *And when they said Jesus of Nazareth, as before, Jesus said to them?* I have told you that I am *he*: if therefore ye seek me, let these go their way. *And this he said that his own saying might be fulfilled, namely?* Those that thou gavest me I have kept, so that none of them is lost but the son of perdition (John xvii.). *Now the traitor had given them a token, saying?* Whomsoever I shall kiss, that same is he, hold him fast. *And straightway as soon as he was come, he went up to him, and said?* Hail, Master; and kissed him. *Whereupon Jesus said to him meekly?* Judas, betrayest thou the Son of man with a kiss. *And the rabble who accompanied Judas having come up, as had been preconcerted?* Laid hands on him and held him fast. *And Simon Peter having a sword, drew it, and?* Smote off the right ear of Malchus, the servant of the high priest. *But Jesus said, Suffer ye thus far, and?* Touched his ear, and healed him. *And said unto Peter?* Put up thy sword into its place; for all they that take the sword shall perish with the sword. *Thinkest thou that I cannot now pray to my Father, and he shall presently give me?* More than twelve legions of angels;

Intimates the approach of the traitor.

His intending captors fall prostrate at his name.

Judas betrays his Master with a kiss.

Jesus checks Peter's intemperate zeal.

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but the cup which my Father hath given me, shall I not drink it. *And to the multitudes he said?* Are ye come out as against a thief, with swords and with staves to take me: when I was daily with you in the Temple, teaching, ye stretched forth no hands against me; but this is your hour, and the power of darkness. *And then all the disciples?* Forsook him and fled (Matt. xxvi.; Mark xiv.; Luke xxii.; John vi., xiii.–xviii.; 1 Cor. xi.).

Soon after midnight, in the morning of the sixth day of the week, they that had laid hold on Jesus, led him away first to? Annas. *And then to?* Caiaphas the high priest, Annas's son-in-law. *And Peter and another of the disciples followed him afar off, even unto?*

Peter three several times disowns his Master.

The palace of the high priest. *And one of the maids of the high priest having accosted Peter, and said to him, Thou also wast with Jesus of Nazareth, Peter denied before them all, saying?* I know not, neither understand I what thou sayest. *And thereupon?* The cock crew. *And a little while after, another saw him, and said to them that stood by?* This fellow also was with Jesus of Nazareth. *And again Peter denied with an oath, saying?* I do not know the man. *And about an hour after, they that stood by said again to Peter?* Surely thou art one of them; for thou art a Galilean, and thy speech bewrayeth thee. *Then began Peter?* To curse and to swear, saying, I know not this man of whom ye speak. *And immediately*, again? The cock crew. *And the Lord turned and?* Looked upon Peter. *And Peter called to mind the word that Jesus had said unto him; and when he thought thereon?* He went out and wept bitterly.

The high priest, in the meantime, had asked Jesus of his disciples and of his doctrine, to which Jesus had answered? I spake openly

Jesus interrogated by the high priest.

to the world: I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing: why askest thou me; ask them which heard me, what I have said unto them; behold, *they* know what I said. *And when he had thus spoken, one of the officers which stood by?* Struck Jesus with the palm of his hand, saying, Answerest thou the high priest so. *To which Jesus replied?* If I have spoken evil, bear witness of the evil; but if well, why smitest thou me. *And as soon as it was day?* The

Christ before the Sanhedrim;

elders of the people, and the chief priests, and the scribes, came together, and led him into their council. *And there they sought?* False witness against Jesus, to put him to death. *But although many false witnesses came?* Their witness agreed not together. *But at last came*

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two false witnesses, witnessing against him, saying? This fellow said, I am able to destroy the Temple of God—I will destroy this Temple that is made with hands, and within three days I will build another made without hands: but neither so did their witness agree together. *The high priest then stood up in the midst and said to Jesus?* Answerest thou nothing: what is it which these witness against thee. *But Jesus?* Held his peace, and answered nothing. *And the high priest said to him further?* I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the Blessed. *To which Jesus answered?* I am; and hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Whereupon the high priest rent his clothes and said?* What further need have we of witnesses: now ye have heard his blasphemy; what think ye. *And they all said?* He is guilty of death. *To what indignities was Jesus thereupon subjected?* They spat on him, and buffeted him, and blindfolded him, and struck him on the face, saying, Prophesy unto us, thou Christ, who it is that smote thee; and many other things blasphemously spake they against him.

And again interrogated by the high priest, expressly asserts his divinity.

And early in the morning, the Sanhedrim having taken counsel against him to put him to death, they bound him, and led him away, and delivered him to? Pontius Pilate the governor.* *But they themselves went not into the judgment-hall, lest?* They should be (legally) defiled, and (O monstrous perversion!) so incapacitated from eating the Passover. *And when Pilate went out and said to them, What accusation bring ye against this man, they answered?* If he were not a malefactor we would not have delivered him unto thee. *And when Pilate said unto them, Take ye him and judge him according to your law, they answered?* It is not lawful for us to put any man to death. *And then they began more specially to accuse him, saying?* We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a

Christ accused before Pilate.

* Pontius Pilate, under whose rule our Lord worked, suffered, and died—who, like the other Roman governors of Judæa, had his ordinary residence at Cæsarea, but during the great festivals at Jerusalem—was the sixth governor in succession from the deposition of Archelaus, and held the office of *procurator* of Judæa from A.D. 26 till A.D. 36. He was a man of a time-serving disposition, willing rather to perpetrate any iniquity than to be charged with the imputation, Thou art not Cæsar's friend. His government was oppressive and unpopular; and having been accused by the Samaritans of great cruelty towards them, he was sent to Rome, to answer for his conduct, by Vitellius, the prefect of Syria, father of the future emperor of that name. Of his after-life, and of the scene and manner of his death, we have no certain information.

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king. *And Pilate having entered into the judgment-hall again, called Jesus and said unto him?* Art thou the king of the Jews. *To which Jesus answered?* Sayest thou this thing of thyself, or did others tell it thee of me. *To which Pilate replied?* Am I a Jew: thine own nation and the chief priests have delivered thee unto me —what hast thou done. *And Jesus answered?* My kingdom is not of this world: if it were so, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. *Pilate therefore said unto him?* Art thou a king then. *To which Jesus answered?* Thou sayest that I am a king: to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice. *Whereupon Pilate saith unto him?* What is truth. *And when he had said this he went out again unto the Jews, and saith unto them?* I find in him no fault at all. *And when the chief priests and elders continued to accuse him of many things, he answered?* Nothing. *And when Pilate said to him, Hearest thou not how many things these witness against thee, he still?* Answered him to never a word. *Insomuch that the governor?* Marvelled greatly. *And again said to the chief priests and to the people?* I find no fault in this man. *At which they were the more fierce, saying?* He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Christ affirms himself to be a king, but denies that his kingdom is of this world.

Pilate once and again declares Christ to be faultless;

And when Pilate heard of Galilee, and had ascertained that he belonged to Herod's jurisdiction? He sent him to Herod (Antipas), who happened to be in Jerusalem at the time. *And when Herod saw Jesus?* He was exceeding glad; for he had long been desirous to see him, and hoped to see some miracle done by him. *But though Jesus was questioned by him in many words?* He answered him nothing. *And the chief priests and scribes having vehemently accused him, Herod with his men of war?* Set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him back again to Pilate. *And the same day Pilate and Herod, who had been at enmity before?* Were made friends together. *And Pilate having assembled the chief priests and the rulers, and the people, said unto them?* Ye have brought this man unto me as one that perverteth the people; but I, having examined him before you, have found no fault in him; no, nor yet Herod: I will therefore chastise him, and let him go. *But ye have a custom, continued he, that at the Passover*

And sends him to Herod, who sends him back again to Pilate;

Who again pronounces him to be faultless.

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I should release unto you? Whatsoever single prisoner ye may desire. *Now they had at that time a notable prisoner, a robber, called?* Barabbas. *Who was in prison for?* Insurrection and murder. *And when the multitude were clamorous for compliance with their privilege, Pilate said to them?* Will ye that I release unto you the king of the Jews;—for he knew that for envy they had delivered him. *And while Pilate was sitting on the judgment-seat, his wife sent unto him, saying?* Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him. *And when the multitude cried out, all at once, Away with this man, and release unto us Barabbas, Pilate said to them?* What shall I do then with Jesus, who is called Christ, whom ye call the king of the Jews. *Whereupon they all cried out, saying?* Crucify him, crucify him. *And when Pilate said to them, Why, what evil hath he done?* They were instant with loud voices requiring that he might be crucified. *And when Pilate saw that he could prevail nothing, but that rather a tumult was made?* He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. *To which all the people answered and said?* His blood be on us, and on our children. *And so Pilate, willing to content the people?* Released unto them Barabbas whom they desired; but scourged Jesus, and delivered him to their will.

And admonished by his wife as to "that just man,"

He with significant symbolical action once more affirms him to be innocent;

But scourges him, nevertheless, and delivers him to their will;

And the soldiers of the governor led him away into the hall called? Prætorium. *And there?* They stripped him, and put on him a scarlet robe; and platted a crown of thorns, and put it on his head; and put a reed in his right hand; and bowed the knee before him, and mocked him, saying, Hail, King of the Jews; and spat upon him, and took from him the reed, and smote him with it on the head. *Pilate, therefore, went forth again and said to them?* Behold, I bring him forth to you, that ye may know that I find no fault in him. *And when Jesus came forth wearing the crown of thorns and the purple robe, Pilate saith unto them?* BEHOLD THE MAN. *But the chief priests and officers cried out, as the multitude had done before?* Crucify him, crucify him. *And Pilate said to them?* Take ye him, and crucify him; for I find no fault in him. *Then said they unto Pilate, We have a law, and by that law he ought to die, because?* He made himself the Son of God. *When Pilate, therefore, heard that saying?* He was the more afraid.

And though still affirming him to be faultless, gives him up to be crucified,

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And went again into the judgment-hall, and said to Jesus? Whence art thou. *But Jesus?* Gave him no answer. *And Pilate saying to him, Speakest thou not to me; knowest thou not that I have power to crucify thee, and that I have power to release thee—Jesus answered?* Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. *And thenceforth Pilate sought to release him; but they cried out, saying?* If thou let this man go thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place called?* The Pavement; but in the Hebrew language, Gabbatha, and saith unto the Jews, Behold your king. *But they cried out?* Away with him, away with him; crucify him, crucify him. *And Pilate said unto them?* Shall I crucify your king. *To which the chief priests answered?* We have no king but Cæsar. *And Pilate on hearing this?* Delivered Jesus unto them to be crucified.

From fear of incurring the displeasure of Cæsar.

And when Judas, who had betrayed him, saw that he was condemned? He repented, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. *To which they made the heartless reply?* What is that to us: see thou to that. *Whereupon Judas?* Cast down the pieces of silver in the Temple, and departed, and went and hanged himself. *And the chief priests, having taken the pieces of silver, said?* It is not lawful to put them into the treasury, because it is the price of blood. *And they took counsel, and bought with them?* The potter's field, to bury strangers in. *Wherefore that field was, and is still, called?* Aceldama (Acts i.); that is, the field of blood. *And when they had mocked Jesus?* They stripped him of his purple robe, and put his own raiment on him, and led him out to crucify him. *And as Jesus came out bearing his cross?* They laid hold on one Simon, a Cyrenian, who, coming from the country, was passing by at the time; and on him they laid the cross, and compelled him to bear it after Jesus. *And there followed him?* A great company of people, and of women, who also bewailed and lamented him. *But Jesus turning unto them, said?* Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for if they do these things in a green tree, what shall be done in the dry. *And two malefactors—thieves?* Were brought forth to be put to death along with him. *And when they came to a place called Calvary or Golgotha, that is?* The place

Jesus led out to be crucified.

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of a skull. *They presented to him?* Vinegar mingled with gall; which when he had tasted, however, he would not drink. *And there, at the third hour?* They crucified Jesus. *And the two thieves along with him—on?* Either side one, and Jesus in the midst. *What prayer did Christ, in his agony, utter in behalf of his murderers?* He said, Father, forgive them; for they know not what they do. *And the soldiers, when they had crucified him, parted?* His outer garments among them. *But as to his coat (his inner vesture) which was without seam, and woven throughout, they said among themselves?* Let us not rend *it*, but cast lots for it whose it shall be. *That the scripture might be fulfilled which saith?* They parted my garments among them, and for my vesture they did cast lots. *And Pilate wrote as a title, and put on the cross, over his head, in Hebrew, Greek, and Latin, his accusation, namely?* This is Jesus of Nazareth, the King of the Jews. *And the chief priests objected, saying?* Write not, The King of the Jews; but that he said, I am King of the Jews. *But Pilate answered?* What I have written, I have written. *And as he hung upon the cross, they that passed by?* Reviled him, wagging their heads, and saying, Ah, thou that destroyest the Temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. *Likewise also the chief priests, mocking, with the scribes and elders, said?* He saved others, himself he cannot save; if he be the Christ, the King of Israel, let him now come down from the cross, and we will believe him: he trusted in God; let *him* deliver him now if he will have him; for he said, I am the Son of God. *And one of the malefactors, too, who were crucified with him, railed on him, saying?* If thou be Christ, save thyself and us. *But the other answering rebuked him, saying?* Dost thou not fear God, seeing thou art in the same condemnation; and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. *And to Jesus himself he said?* Lord, remember me when thou comest into thy kingdom. *To which Jesus replied?* Verily I say unto thee, To-day thou shalt be with me in paradise. *Now there stood by the cross of Jesus?* His mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. *When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said unto his mother?* Woman, behold thy son. *And to the disciple he said?* Behold thy mother. *And from that hour that disciple?* Took her unto his own home.

Jesus crucified on Calvary between two thieves.

The Scriptures fulfilled in the disposal of his outer and inner garments.

Jesus as he hung upon the cross reviled and mocked.

The penitent thief.

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Now there was darkness over all the land from? The sixth until the ninth hour. *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say?* My God, my God, why hast thou forsaken me. *And some of them that stood by, when they heard it, said?* Behold, he calleth for Elias. *And Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith?* I thirst. *And straightway one of them ran, and took a sponge, and?* Filled it with vinegar, and put it upon hyssop, on a reed, and gave it to him to drink. *Saying at the same time?* Let us see whether Elias will come to take him down, and save him. *And when Jesus had received the vinegar, he said?* It is finished. *And cried with a loud voice, saying?* Father, into thy hands I commend my spirit. *And having thus said?* He bowed his head, and gave up the ghost (Matt. xxvi., xxvii.; Mark xiv., xv.; Luke xxii., xxiii.; John xviii., xix.; Acts i.).

The closing moments of Christ's passion.

FURTHER PARTICULARS OF CHRIST'S LIFE AND PRACTICAL TEACHINGS.

It thus appears that the incarnate Word—our Lord and Saviour Jesus Christ—during the time that he tabernacled upon earth, put forth his divine activities in going about continually doing good, and especially? In conferences, in discourses, in exhortations, in teaching by means of parables (for without a parable spake he not unto them), in the working of miracles, in prayer to the Father, and in internal combats with the powers of darkness.—What testimony is borne by the beloved disciple to the divinity and pre-existence of the Divine Word? In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God, and without him was not any thing made that was made; and the Word was made flesh, and dwelt among us. And that the Divine Humanity is all that men can *apprehend* of the unseen Divinity, he further teaches in these words? No man *knoweth* the Father save the Son, and he to whomsoever the Son will reveal him: no man hath *seen* God at any time; the only-begotten Son, which is in the bosom of the Father, he hath *declared* him (that is, revealed, made known, or brought him forth to view). To which may be added the corroborative testimony of the great Apostle of the Gentiles? He is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist (Col. i.);—in whom are hid all the treasures of wisdom and knowledge, and in whom dwelleth

How Christ's divine activities were put forth.

Christ's pre-existence and oneness with the Father.

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all the fulness of the Godhead bodily (Col. ii.);—whom God hath appointed heir of all things; by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb. i.). And, to the same purpose, John in his apocalyptic vision beheld, and lo? A throne was set in heaven, and four-and-twenty elders that sat on seats around the throne, clothed in white raiment, with crowns of gold on their heads, fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne, saying, Worthy art thou, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created (Rev. iv.).

Christ's conferences.

His more remarkable conferences were? With Nicodemus, on the necessity of regeneration (John iii.); with the woman of Samaria, on living water and spiritual worship (John iv.); with the rich young ruler who asked him what he should do to inherit eternal life (Luke xviii.; Matt. xix.; Mark x.); with the Pharisees, on the futility of tradition and mere outward purification (Matt. xv.; Mark vii.), and as to how Christ was at once David's son and David's Lord (Matt. xxii.; Mark xii.; Luke xx.); with the Sadducees, on the resurrection (Matt. xxii.; Mark xii.; Luke xx.); and with the lawyers, on the first and greatest commandment (Matt. xxii.; Mark xii.).—

Christ's discourses.

The more remarkable of his discourses were? Those addressed to the Jews in the Temple, after the cure of the infirm man at the pool of Bethesda, on his own divine character, power, and mission (John v.); his sermon on the mount (Matt. v.–vii.); his discourse on the character of John the Baptist (Matt. xi.; Luke vii.); his exposition to his disciples of the parables of the sower and of the tares (Matt. xiii.; Mark iv.; Luke viii.); to the multitude, on the bread of life, the spiritual manna, the flesh and blood of the Son of man—that meat indeed, and that drink indeed, the eating and drinking of which are essential to eternal life (John vi.); to the disciples, on humility, forbearance, and brotherly love (Matt. xviii.; Mark ix.; Luke xvii.); his counsels to the Seventy (Luke x.); and his discourse to the disciples, on earnest, persevering, and importunate prayer (Luke xi., xviii.); to the ruler of the synagogue, on the limits of Sabbath observance (Luke xiii., xiv.; Matt. xii.); and his various discourses at the Feast of Tabernacles, and at the Feast of Dedication (John vii.–x.); on the everlasting separation of the righteous and the wicked at the day of judgment (Matt. xxv.); and his parting address to his disciples immediately after the institution of the Lord's Supper (John xiv.–xvii.).—

Christ's exhortations.

His more remarkable exhortations were? To the weary and heavy-laden, to take his yoke upon them (Matt. xi.); to the disciples and to the multitude, to beware of the leaven of the Pharisees and of the Sadducees (Luke xii.; Matt. xvi.), and to labour, not for the meat that perisheth, but for that meat which endureth unto everlasting life (John vi.); utterly to renounce all grounds of offence, to cultivate the spirit and temper of little children (Matt. xviii.; Mark ix.; Luke ix.); and to be ever ready, with loins girt and lights burning, as servants that wait for the coming of their Lord (Luke xii.).

What is a parable? A parable is a comparison—a comparison made between things in their own nature dissimilar, but which yet have in some points a resem-

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blance to each other; and Scripture parables are comparisons between things natural and things spiritual. When Christ's disciples said unto him, Why speakest thou unto them in parables, what did he answer? He said to them, For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them: but blessed are your eyes, for they see; and your ears, for they hear: for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Enumerate the more remarkable of our Lord's parables? The sower (Matt. xiii.; Mark iv.; Luke viii.); the tares (Matt. xiii.); the seed cast into the ground (Mark iv.); the grain of mustard-seed (Matt. xiii.; Mark iv.; Luke xiii.); the leaven (Matt. xiii.; Luke xiii.); the treasure hid in a field (Matt. xiii.); the merchantman seeking goodly pearls (Matt. xiii.); the net cast into the sea (Matt. xiii.); the scribe instructed unto the kingdom of heaven (Matt. xiii.); the creditor who had two debtors (Luke vii.); the man who had two sons (Matt. xxi.); the king who would take account of his servants (Matt. xviii.); the householder who planted a vineyard (Matt. xxi.); the householder who hired labourers into his vineyard (Matt. xx.); the fruitless fig-tree (Luke xiii.); the marriage of the king's son (Matt. xxii.; Luke xiv.); the ten virgins (Matt. xxv.); the talents (Matt. xxv.; Luke xix.); the unjust judge (Luke xviii.); the unjust steward (Luke xvi.); the faithful and unfaithful servant (Matt. xxiv.; Luke xii.); the lost sheep (Matt. xviii.; Luke xv.); the lost piece of silver (Luke xv.); the prodigal son (Luke xv.); the rich fool (Luke xii.); the good Samaritan (Luke x.); the friend visited at midnight (Luke xi.); the Pharisee and the publican (Luke xviii.); the rich man and Lazarus (Luke xvi.); the good shepherd (John x.); and the vine and its branches (John xv.).—What is a miracle? A miracle is the manifestation of a supernatural agency, controlling in some degree the established laws of nature; and the miracles of our Lord were such manifestations in the world of nature, representative of things spiritually correspondent. Enumerate the more remarkable of our Lord's recorded miracles? He turned water into wine (John ii.); fed great multitudes with a few loaves and fishes (Matt. xiv., xv.; Mark vi., viii.; Luke ix.; John vi.); gave sight to the blind (Matt. ix., xx.; Mark vii. viii.; John ix.); hearing to the deaf (Mark vii.); speech to the dumb (Matt. ix.); vigour to the lame (Matt. ix.; John v.; Matt. xii.); healed all manner of sickness and disease (Matt. iv., viii., xv.; Mark i.; Luke viii.); calmed the raging of the sea with a word (Matt. viii.); dispossessed devils (Matt. viii., xii., xv., xvii.; Mark i.); restored to life the ruler of the synagogue's daughter (Matt. ix.; Mark v.; Luke viii.), and the widow of Nain's son (Luke vii.); and raised Lazarus from the grave after he had been dead four days (John xi.).

Parables.

Our Lord's parables.

Miracles.

Our Lord's miracles.

The more remarkable recorded occasions of Christ's praying to his heavenly Father were? His praying in a solitary place, to which he had gone out long before day (Mark i.); in the wilderness (Luke v.); on a mountain, where he continued all night in prayer to God (Luke vi.); on the Mount of Transfiguration (Luke ix.); in company with his disciples (Luke xi.); his intercessory prayer for his followers

Christ's prayers to the Father.

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to the end of time, immediately after the institution of the Supper (John xvii.); his thrice-repeated prayer during his agony in Gethsemane (Matt. xxvi.; Mark xiv.; Luke xxii.); and his prayer for his murderers as he was hanging upon the cross (Luke xxiii.).

Christ's conflicts with the powers of darkness.

Which were his more remarkable recorded struggles with the powers of darkness? Throughout the whole process of his judging and overcoming the world, the sorrows of hell compassed him about; but his chief agonizings which have been recorded in detail were his temptation in the wilderness immediately after his baptism, his bloody sweat in Gethsemane, and the passion of the cross (Ps. xviii.; Matt. iv., xxvi., xxvii.; Mark xiv. xv.; Luke iv., xxii. xxiii.; John xix.).

That Christianity neither prohibits nor discountenances the innocent and cheerful socialities of life, but that its object is rather to sanctify seasons of joy as well as seasons of sorrow, to mingle with and purify the common life of men, and to substitute for the weak and watery elements of the Jewish representative worship the gladdening and nourishing wine of a higher and more spiritual dispensation, is evident from? Our Saviour's not only attending the marriage at Cana in Galilee in company with his mother and his disciples, but from his there making a beginning of miracles and manifesting forth his glory by changing water into wine for the use of the assembled guests (John ii.).—How did Christ correct the erroneous notion that his mission was to supersede the Law and the Prophets? Think not, said he, that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfil. And in explaining the Law, he showed that its obligations extend? As well to the thoughts and purposes as to the words and actions of men.

Christ's mission was to fulfil the Law.

In explaining the sixth commandment, for instance, he said? Ye have heard that it was said by them of old time, Thou shalt not kill; for whosoever shall kill shall be in danger of the judgment: but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. And so far is he from countenancing anything like retaliation or revenge—an eye for an eye, and a tooth for a tooth—that he demands absolute and unreserved forgiveness on our part as an indispensable condition to our being ourselves forgiven—in these words? Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; for if ye *from your hearts* forgive not every one his brother their trespasses, neither will your heavenly Father forgive you. And to Peter, who said to him, Lord, how oft shall my brother sin against me, and I forgive him—till seven times; Jesus said? I say not unto thee until seven times, but until seventy times seven. And in like manner, in explaining the seventh commandment, he shows that *its* requirements extend to? Chastity in heart, as well as in speech and behaviour. In harmony with which the Psalmist says? If I regard iniquity in my heart *even*, the Lord will not hear me. And with reference to the subject of the third commandment, he says? Ye have heard that it hath been said by them of old time, Thou shalt not for-

Forgiving others an indispensable condition of forgiveness.

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swear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil.

All trifling with the Lord's name absolutely interdicted.

In his directions with respect to almsgiving and fasting, what does Christ specially enjoin? That both of these duties should be performed in secret, and not for the purpose of being seen of men; almsgiving especially with such disinterested and unostentatious secrecy that the left hand may not know what the right hand doeth (Matt. v., vi., xviii.; Ps. lxvi.).—In what terms does Christ enjoin, with promise of reward, the duty of preferential kindness to our poorer brethren? When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee: but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee; thou shalt be recompensed at the resurrection of the just (Luke xiv.). And how did Christ indicate his estimate of the relative magnitude and laudableness of religious and charitable donations? When he saw rich men casting costly gifts into the treasury, and a poor widow casting in thither two mites, he said to his disciples, Verily I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had (Luke xxi.; Mark xii.).—

How alms ought to be dispensed.

Their relative laudableness clearly defined.

In his directions as to the manner and matter of prayer, what does Christ say? When ye pray, use not vain repetitions, as the heathen do; but thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly: and when ye pray say, **Our Father which art in heaven: hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven: give us this day our daily bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil.** And as an incentive to frequency and importunity in the duty he says? Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. An indispensable preliminary to availing prayer, as to every other act of acceptable worship, being? Reconciliation, not with brethren merely, but with adversaries also; the cherishing of absolute and unconditional charity towards all our brethren of mankind. For, that the utter extirpation of all evil tempers and dispositions—all ungodly and worldly lusts—is as essential to the preservation of the soul's vitality, as the excision or amputation of a gangrenous member of the body is to *its* preservation, is taught in the injunction? If thy right hand offend thee, cut it off; if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish—better for thee to enter into life maimed, or with

The object, manner, and matter of prayer, enjoined.

All ungodly lusts to be mortified and extirpated.

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one eye, rather than that thy whole body should be cast into hell. And that merely external worship, even when accompanied with loud professions, will avail us nothing in the day of judgment, Christ teaches us by saying? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven: for many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works: and then will I profess unto them, I never knew you; depart from me, ye that work iniquity (Matt. v.–vii., xviii.).—In the nine diversities of human character which, with their accompanying blessednesses, form the introduction to Christ's Sermon on the Mount, and which are generally termed the nine *Beatitudes*, what is there most especially observable? That not one of them has reference to the *intellect* or *understanding* of man, but only to his *will* or *love*. By which our Divine Teacher would seem to instruct us that? We are to seek for blessedness, not in profound or lofty speculation, but in the tempers, dispositions, inclinations, and purposes of our hearts; not in mere *knowledge*, but in a *life* according to knowledge. For, that the poor in spirit, and those that mourn; the meek, and those that hunger and thirst after righteousness; the merciful, the pure in heart, the peace-makers, the persecuted for righteousness' sake, and the reviled for Christ's sake, are? The truly blessed, whom Jesus bids to rejoice and be exceeding glad, for great will be their reward in heaven.—In what terms does Christ prohibit his followers from setting their hearts upon earthly riches? Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; for man's (true and proper) life consists not in the abundance of the (worldly) goods that he possesseth: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. And for this reason especially, that? Where your treasure is there will your heart be also. And in cautioning us against distrust in the provisions of God's providence, and adding to the sufficient evils of to-day by needless solicitude for to-morrow, Christ says? Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed; for your heavenly Father knoweth that ye have need of all these things: but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. And the minuteness of the Lord's special providence is indicated by the statement that? Not a sparrow is forgotten before God; nay, even the very hairs of our head are all numbered (Matt. v., vi.; Luke xii.).—In what terms did Christ reprove the labourers who came first into the vineyard, and complained that they had received no more wages than those who came last? He answered one of them, and said, Friend, I do thee no wrong; did I not agree with thee for a penny: I will give unto this last even as unto thee: is it not lawful for me to do what I will with mine own (Matt. xx.). Does this in the least degree countenance the arrogant and presumptuous adoption of this formula as an argument or excuse for not imparting of our substance for the assistance of our poorer brethren, or for the extension of Christ's kingdom? No. And for the simple reason, that? No man has, or can have,

Mere external worship of no avail.

The heart must be right with God, who knoweth the secrets thereof.

God's providence not to be distrusted.

Men only the stewards of God's bounties.

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as Christ has, *any thing* of his own; for who, saith the Scripture, maketh thee to differ from another;—what hast thou that thou didst not receive (1 Cor. iv.);—a man can receive nothing except it be given him from heaven (John iii.). *Freely* let us give, therefore, for? *Freely* we have received (Matt. x.) And that the ministers of the gospel especially, whom we are commanded to esteem very highly in love, for? Their works sake (1 Thess. v.). Are not only entitled to a maintenance for their services, but that we, their hearers, are bound to impart *liberally* of our carnal things to those who have sown unto us spiritual things (1 Cor ix.) is plainly intimated in Christ's address to the Seventy, as previously to the Twelve, by the brief but authoritative declaration that? The (spiritual) labourer—the Lord's messenger—is worthy of his (stipend, or) hire; and further by the mouth of his apostle, Let him that is taught in the word, communicate unto him that teacheth in *all* good things (Gal. vi.). With regard to the acceptance or rejection of whose message, moreover, Jesus at the same time said? He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me (Matt. x.; Luke x.). And what does the prophet say must ever be the sad result of despiteful striving with the Almighty? The potsherds *may* strive with the potsherds of he earth, but woe to him who striveth with his Maker (Isa. xlv.).—In what terms are we admonished to use a prudent discretion in abstaining from pressing the truths of the Word upon those who, we have good reason to believe, would only reject and profane them? Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you (Matt. vii.). For, that the divine mercy is alike operative in concealing its interior spiritual truths from those who are wise in their own conceit, as in revealing them to the humble and simple-minded, may be inferred from Christ's saying? I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight (Matt. xi.). But at all times, and in all circumstances, the genuine disciples of Christ, whom he characterizes as the salt of the earth, and the light of the world, are exhorted to make their influence felt in open, avowed, courageous, and energetic action for the advancement of his kingdom, by? Letting their light so shine before men, that others, seeing their good works, may glorify their Father who is in heaven (Matt. v.).—That the kingdom of heaven is not so much a place as a state, is indicated by his answering the question, When the kingdom of God should come, by saying? The kingdom of God cometh not with observation (that is, with outward show); neither shall they say, Lo here, or, Lo there; for, behold, the kingdom of God is within you (Luke xvii.). That it is a state, moreover, of which innocence and humility are pervading characteristics, may with certainty be inferred from Christ himself saying? Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;—Take heed that ye despise not one of these little ones; for I say unto you, that in heaven *their* angels do always behold the face of my Father who is in heaven (Matt. xviii., xix.; Mark x.; Luke xviii.)—In what terms

Liberality to the Lord's messengers an imperative duty.

The truths of the Word not to be exposed to profanation.

The kingdom of heaven a state, rather than a place.

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does Christ enjoin us to correct our own faults before undertaking the correction of our neighbours'? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. And, similarly, to direct us in judging of our neighbours he says? Judge not, that ye be not judged: for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And what rule of *universal* application does Christ lay down to guide us in all our intercourse with our fellow-men? All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets (Matt. v.–vii.).—The minuteness of the reckoning at the judgment-day is indicated by the declaration that? Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. xii.). And the impossibility of concealing our sins from the ken of God's omniscience is indicated by the assertion that? There is nothing covered that shall not be revealed; neither hid that shall not be known: whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops (Luke xii.).—That the truths of the gospel cannot be savingly appropriated by men of grovelling dispositions is indicated by Christ's remark, that? No man putteth a piece of new cloth unto an old garment; for that which is put in, to fill it up, taketh from the garment, and the rent is made worse: neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved (Matt. ix.; Mark ii.; Luke v.).—By what example does Christ teach us that it is better for a man not to have known the way of righteousness at all, than, after he has known it, to be again entangled in the pollutions of the world, and to be overcome thereby (2 Peter ii.)? When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and finding none (that is, no congenial abode): then he saith, I will return unto my house whence I came out; and when he is come he findeth it unoccupied, swept, and garnished (that is, for his reception): then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first (Matt. xii.; Luke xi.). And to the same purpose, No man having put his hand to the plough, and looking back? Is fit for the kingdom of God (Luke ix.).—That man cannot at one and the same time be principled in love to the Lord, and in the love of self and of the world, is indicated by the statement? Ye cannot serve God and Mammon (Matt. vi.)—How does Christ define the limits of political and religious obligation? Render, says he, unto Cæsar (our civil rulers, the powers that be, which are ordained of God) the things that are Cæsar's, and to God the things that are God's (Matt. xvii. xxii.; Rom. xiii.).—What incentive does Christ hold out to diligence and to the avoidance of slothfulness in our spiritual vocation? Take, says he, the talent from the unprofitable servant, and give it to him that hath ten talents: for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he seemeth to have (Matt. xxv.; Luke xix.). And those

The "Golden Rule" of conduct.

The disclosures of the judgment-day.

The danger of backsliding.

Love to the Lord and of self incompatible.

Incentives to the diligent improvement of God's gifts.

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who hear the sayings of the Saviour and do them, he likens to? A wise man who builds his house upon a rock. Whereas those hearing and doing them not he likens to? A foolish man who builds his house upon the sand (Matt. vii.).—In what terms does Christ indicate the plenarily inspired character of his own divine utterances? The words that I speak unto you, they are spirit and they are life (John vi.).—What does he declare to be the proper qualification for enabling us to judge rightly of Scripture doctrine? If any man shall earnestly strive to do His will, *he* shall know of the doctrine whether it be of God (John vii.). And what does he say as to the sufficiency of the evidence of its divine origin which Scripture carries along with it? If they believe not Moses and the Prophets, neither would they be persuaded though one rose from the dead (Luke xvi.). And, similarly, as to the evidence of God's power and glory furnished by the visible *expanse*, the Psalmist says? The heavens declare the glory of God, and the firmament showeth his handywork (Ps. xix.). And that the works of creation are, to minds rightly disposed, an intelligible manifestation of the attributes of the Almighty Creator, St. Paul affirms in these words? The invisible things of God, from the *time of the* creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and divinity; so that unbelievers are without excuse (Rom. i.).—The Scriptures generally speak of our bodily frames as? Vile (Phil. iii.); corruptible (1 Cor. xv.); and perishable (2 Cor. iv.); which, after death, worms will destroy (Job xix.). Which, nevertheless, as being temples of the Holy Ghost? If any man defile, him will God destroy (1 Cor. iii., vi.; 2 Cor. vi.). Whereas Christ indicates the surpassing value of the soul by the pertinent questions? What shall it profit a man if he shall gain the whole world and lose his own soul: and what shall a man give in exchange for his soul (Mark viii.).—What does Christ say constitutes filial and parental relation to the Saviour? Yea, blessed are they that hear the word of God, and keep it; for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother (Matt. xii.).—What does Christ say is the test of true discipleship? By this shall all men know that ye are my disciples, if ye have love one to another (John xiii.). And how does Christ say we may be certified as to the sincerity of men's religious professions? By their fruits, says he, ye shall know them: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit (Luke vi.). And in what terms does Christ recognize service or disservice done to him in the persons of his followers generally? Verily I say unto you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me (Matt. xxv.).—The unhappy condition of those who suppose themselves to be spiritually rich, increased in goods, and in need of nothing, is indicated by the statement that? It is easier for a camel to go through the eye of a needle than for a (self-supposed spiritually) rich man to enter into the kingdom of God (Matt. xix.; Mark x.; Luke xviii.).—In what light does Christ say that the infliction of temporal judgments upon others is to be accepted by us? Not that *they* are necessarily sinners above all others; but as a warning to ourselves to repent, lest we likewise perish (Luke xiii.). And that a sinner's repentance is

Qualification for enabling to judge rightly of Scriptural doctrine.

The test of true discipleship.

Unhappy condition of the self-righteous.

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not without interest to the inhabitants of heaven, Christ assures us by the declaration that? There is joy in the presence of the angels of God over *even* one sinner that repenteth (Luke xv.).—How did Christ characterize the Pharisees' neglect of their parents in their necessity, on pretence of having devoted their substance to sacred uses? As a making the commandment of God of none effect by their tradition; as a drawing nigh unto him with the mouth, and honouring him with the lips, while the heart was far from him (Matt. xv.; Mark vii.).—In what terms does Christ instruct us to cherish lowly thoughts of even our very best services? By telling us that when we have done *all* the things which are commanded us, that we are even then unprofitable servants; that we have only done that which it was our duty to do (Luke xvii.). And how does he admonish us that neither do religious privileges secure admission into heaven, nor the want of them necessarily exclude therefrom? Many, says he, shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God; while the children of the kingdom shall be cast out into outer darkness, where there shall be weeping and gnashing of teeth (Matt. viii.; Luke xiii.).

The preferential claims of filial obligation.

God is no respecter of persons.

FROM THE RESURRECTION TO THE ASCENSION OF CHRIST.

What remarkable events accompanied and immediately followed the crucifixion of Christ? The veil of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. *And when the centurion and they that were with him, watching Jesus, saw what was done?* They feared greatly, saying, Certainly this was a righteous man—truly this was the Son of God. *And all the people that came together to that sight, when they beheld what was done?* Smote their breasts and returned.

How the centurion and soldiers were impressed.

And many women, among whom were Mary Magdalene, Mary the mother of James and Joses, and Salome, the wife of Zebedee, who also followed Christ when he was in Galilee, and ministered unto him? Stood, looking on, afar off. *And the Jews, because it was the* preparation, *that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day) besought Pilate?* That their legs might be broken, and that they might be taken away. *Then came the soldiers and?* Brake the legs of the first, and of the other who was crucified with

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him. *But when they came to Jesus, and saw that he was dead already?* They brake not *his* legs. *But one of the soldiers, with a spear?* Pierced his side, and forthwith came thereout blood and water. *And thus were two scriptures fulfilled, namely?* A bone of him shall not be broken; and, They shall look on him whom they pierced (Exod. xii.; Ps. xxxiv.; Zech. xii.). *And when the even was come, Joseph of Arimathæa, a rich man, and an honourable counsellor—a disciple of Jesus, but secretly for fear of the Jews—now went in boldly unto Pilate, and?* Craved the body of Jesus. *And when Pilate learned, to his astonishment, from the centurion, that Christ was already dead?* He commanded the body to be delivered to him. *Nicodemus also came, bringing along with him?* A mixture of myrrh and aloes, about an hundred pound weight. *Then they two?* Took down the body of Jesus, and wrapped it in clean linen clothes with the spices, and laid it in Joseph's new tomb, hewn out of the rock in a garden, wherein never man before was laid; and rolled a great stone to the door of the sepulchre, and departed. *And Mary Magdalene and the other Mary, sitting over against the sepulchre, beheld?* Where and how the body was laid. *And they went away and prepared spices and ointments, but rested?* On the Sabbath-day, according to the commandment.

The Scriptures fulfilled in the treatment of Christ's crucified body.

Christ's body deposited in a rock-hewn tomb by Joseph and Nicodemus.

And on the next day—the day that followed the day of the preparation—the chief priests and Pharisees came together unto Pilate, saying? Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. *Command, therefore?* That the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. *To which Pilate replied?* Ye have a watch: go your way, make it as sure as ye can. *So they went and?* Made the sepulchre sure, sealing the stone, and setting a watch. *Christ lay in the tomb all Friday night, all Saturday* (that is, *the Jewish Sabbath*), *and Saturday night; but on the morning of the first day of the week, while it was yet dark?* There was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door (of the sepulchre), and sat upon it. *His countenance like?* Lightning. *And his raiment?* White as snow. *And for fear of him?* The keepers did shake and became as dead men. *And very*

The sepulchre made sure and sealed.

The keepers terrified.

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early in the morning of the first day of the week, as it began to dawn, Mary Magdalene, and Mary the mother of James, Joanna, Salome, and some other women, proceeded to the sepulchre, carrying with them? Sweet spices to anoint the Lord's dead body. *And saying amongst themselves by the way?* Who shall roll us away the stone from the door of the sepulchre; for it was very great. *And when they came to the sepulchre, and found that the stone was rolled away, and that the body of the Lord was not there?* Mary Magdalene ran into the city to Peter and the other disciple whom Jesus loved, and said to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. *And the other women, entering into the sepulchre, beheld?* Two men standing by in shining garments. *Who, to them perplexed and affrighted, and with their faces bowed down to the earth, said?* Why seek ye the living among the dead: he is not here; he is risen as he said: come see the place where the Lord lay. *And said to them further?* Go quickly and tell his disciples and Peter that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him, as he said unto you. *And having gone out of the sepulchre quickly, with fear and great joy, as they were running to bring his disciples word, behold?* Jesus met them, saying, All hail. *And they, on recognizing him?* Came, and held him by the feet, and worshipped him. *And Jesus said to them?* Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. *And when the women went and reported these things to the apostles generally?* Their words seemed to them as idle tales, and they believed them not.

Address of the angels to the women at the sepulchre.

The risen Jesus appears to the women.

But Peter and John ran towards the sepulchre; and John, having got thither first, stooping down, beheld? The linen clothes laid by themselves. *And Peter having come up, entered into the sepulchre, and John after him, and they both saw?* The napkin also that had been about his head, not lying with the linen clothes, but wrapped together in a place by itself. *And it was then only, when he had seen, that even the beloved disciple believed; for as yet?* They knew not the scripture, that he must rise again from the dead. *And then went the two disciples away again?* To their own homes. *But Mary Magdalene, who had returned to the sepulchre, and was standing without, weeping, on stooping down and looking into the sepulchre, beheld?* Two angels in white, sitting, the one at the head, and the other at the foot, where the body of Jesus had lain. *And they having said*

The disciples still in spiritual obscurity.

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unto her, Woman, why weepest thou; she said unto them? Because they have taken away my Lord, and I know not where they have laid him. *And having said so, she turned herself back, and saw?* Jesus standing, but knew not that it was Jesus. *But supposing him to be the gardener, said to him?* Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. *Whereupon Jesus said unto her?* Mary. *On which she turned herself, and said unto him?* Rabboni—which is to say, Master. *Whereon Jesus said to her?* Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

Jesus appears to Mary Magdalene.

And when she went and told the disciples that she had seen the Lord alive, and that he had spoken these things unto her? They believed her not. *And in the meantime some of the watch having come into the city?* Showed unto the chief priests all the things that had been done. *And they having taken counsel with the elders, gave large money unto the soldiers, saying?* Say ye, His disciples came by night and stole him away while we slept. *And if this come to the governor's ears?* We will persuade him, and secure you. *So the soldiers took the money, and?* Did as they were taught.

Abortive attempt to discredit the resurrection.

And on the same day as two of the disciples were going to the village Emmaus (seven or eight miles to the north-west of Jerusalem) talking and reasoning together of the things that had happened, Jesus himself drew near, and went with them, but? Their eyes were holden, that they should not know him. *And he said unto them?* What manner of communications are these that ye have one to another as ye walk, and are sad. *Whereupon one of them, Cleopas, answering, said unto him?* Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days. *And Jesus having said unto them, What things, they answered?* Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he that should have redeemed Israel: and besides all this, to-day is the third day since these things were done: yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came saying that they had also seen a vision of angels, which said that

Christ's conference with two disciples on the road to Emmaus;

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he was alive: and certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. *Then said Jesus unto them?* O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory. *And beginning at Moses and all the prophets?* He expounded unto them in all the Scriptures the things concerning himself. *And as they approached the village he made as if he would have gone further, but?* They constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. *And having gone in to tarry with them, it came to pass as he sat at meat with them that?* He took bread and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight. *And they said one to another?* Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures.

In which he opens to them the scriptures concerning himself.

And having risen up the same hour, and returned to Jerusalem, they found the eleven gathered together, and them that were with them, saying? The Lord is risen indeed, and hath appeared unto Simon (an appearance which had taken place, apparently, since the two disciples left for Emmaus, 1 Cor. xv.; Luke xxiv.). *And they in their turn?* Told what things had befallen them by the way, and how he was known to them in breaking of bread. *But?* They did not believe them. And the same day, in the evening, Jesus appeared unto the eleven (ten—for *the eleven* here are spoken of as *the apostles*, without implying that they were all present), and stood in the midst of them as they sat at meat, with the doors shut for fear of the Jews, and said unto them, Peace be unto you. *And upbraided them with their unbelief and hardness of heart, in not?* Giving credit to them who had seen him after he was risen. *And to them, terrified and affrighted, supposing that they had seen a spirit, he said further?* Why are ye troubled, and why do thoughts arise in your hearts: behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have. *And when he had so said?* He showed them his hands, and his feet, and his side.

Jesus appears unto the eleven, and upbraids them with their unbelief;

And having inquired at them, glad, but at the same time lost in wonder and doubt, whether they had any meat, they gave him? A piece of a broiled fish and of an honey-comb; and he took it, and did eat before them. *And said unto them?* These are the words which I spake unto you while I was yet with you,

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that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. *And having opened their understanding that they might understand the Scriptures, he said unto them further?* Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things. *And still further, Jesus said to them again?* Peace be unto you: as my Father hath sent me, even so send I you: go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned. *And these signs, continued he, shall follow them that believe, namely?* In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. *And when he had thus said?* He breathed on them, and said unto them, Receive ye the Holy Ghost: whose sins soever ye remit, they are remitted unto them; and whose sins soever ye retain, they are retained.* *When the other disciples told Thomas, called Didymus, one of the twelve, who was not with them when Jesus came, that they had seen the Lord, what did he say to them?* Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe.

And shows them that all the scriptures concerning himself must be fulfilled.

Christ enjoins them to preach the gospel to every creature.

And eight days thereafter again, when the disciples were within and Thomas along with them? Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you. *And to Thomas he said?* Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. *Whereon Thomas exclaimed?* My Lord and my God. *And Jesus thereon said to him?* Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed. *And some time thereafter, Simon Peter, Thomas called Didymus, Nathanael of Cana, and the sons of Zebedee, and two other of the disciples, had gone a fishing in the Sea of Tiberias, but during a whole night?* Had caught nothing. *But when the morning was come, Jesus stood on the shore without being recognized, and said to them?* Children, have ye any meat. *And when they answered,*

Christ's remarkable condescension to Thomas.

* All the appearances hitherto narrated took place on the resurrection day.

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No, he said unto them? Cast the net on the right side of the ship, and ye shall find. *And having done so?* They were not able to draw it for the multitude of fishes. *Whereupon the disciple whom Jesus loved saith unto Peter?* It is the Lord. *And when Simon Peter heard that it was the Lord?* He girt his fisher's coat unto him, for he was naked, and did cast himself into the sea. *And when the other disciples in a little ship, dragging the net, had come to land, they saw?* A fire of coals there, and fish laid thereon, and bread. *And Jesus having said unto them, Bring of the fish that ye have now caught, Simon Peter went and?* Drew the net to land, full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

Miraculous draught of fishes.

And to them, overawed at the Divine Presence, Jesus said? Come, dine; and took bread and gave them, and fish likewise. *And when they had dined, he said to Simon Peter?* Simon, son of Jonas, lovest thou me more than these. *To which Peter replied?* Yea, Lord; thou knowest that I love thee. *Whereupon Jesus said to him, Feed my lambs; and a second time put to him the question?* Simon, son of Jonas, lovest thou me. *To which repetition of the inquiry?* Peter answered in the same words as before. *Whereon Jesus again said to him?* Feed my sheep. *And Jesus having a third time put to him the question, Simon, son of Jonas, lovest thou me?* Peter was grieved because he said unto him the third time, Lovest thou me; and said unto him, Lord, thou knowest all things; thou knowest that I love thee. *Whereupon Jesus again said to him?* Feed my sheep. *And added further?* Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. *And this spake he, signifying?* By what death he should glorify God. *And when he had thus spoken, he said to him?* Follow me. *Then Peter turning about, and seeing the beloved disciple, said to Jesus?* Lord, and what shall this man do. *To which Jesus replied?* If I will that he tarry till I come, what is that to thee: follow thou me.

The Lord's thrice-repeated question to Simon Peter.

Christ foretells Peter's violent death.

And thereafter the eleven disciples having gone into Galilee, to a mountain where Jesus had appointed them, he was there seen not only by them, but by? Above five hundred brethren at once (the greater part of whom were still living, and in capacity to give their attesta-

Christ appears to above five hundred persons at once.

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tion to the fact, when Paul was writing his First Epistle to the Corinthians, *cir.* A.D. 56). *Who when they saw him?* Worshipped him, though some doubted. *And Jesus came and spake unto them, saying?* All power is given unto me in heaven and in earth: go ye, *therefore,* and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world. Amen. *And after* that *he was seen of?* James. *And then?* Of all the apostles. *To whom he showed himself alive after his passion, by many infallible proofs, having been seen of them from time to time during?* Forty days. *Speaking to them of?* The things pertaining to the kingdom of God. *And at the end of that time, having assembled them together, he commanded them?* Not to depart from Jerusalem, but to tarry there till they should be endued with power from on high; that is, to await the promise of the Father—namely, the Comforter, the Holy Ghost, whom the Father, he had said, would send in his name (John xiv.). *For John, said he, truly baptized with water, but?* Ye shall be baptized with the Holy Ghost not many days hence. *And to them, asking whether he would at that time restore again the kingdom to Israel, he said?* It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Christ's last charge to his disciples.

And having led them out as far as to Bethany? He lifted up his hands and blessed them. *And it came to pass while he blessed them, that?* He was parted from them, and carried up into heaven, and sat on the right hand of God, and a cloud received him out of their sight. *And while they looked steadfastly toward heaven as he went up, behold?* Two men stood by them in white apparel, and said, Ye men of Galilee, why stand ye gazing up into heaven: this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *And having worshipped him?* They returned to Jerusalem with great joy, and were continually in the Temple praising and blessing God. *And they went forth and?* Preached everywhere, the Lord working with them, and confirming the word with signs following. *And innumerable other signs truly did Jesus in the presence of his disciples, which have not been recorded: but these are recorded that?* Ye may believe that Jesus is the Christ, the Son of

Christ blesses his disciples, and is carried up into heaven.

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God; and that believing, ye may have life through his name (Ps. xxxiv.; Zech xii.; Matt. xxvii., xxviii.; Mark xv., xvi.; Luke xxiii., xxiv.; John xix.–xxi.; Acts i.; 1 Cor. xv.).

EARLY HISTORY OF THE CHURCH, AND ACTS OF THE APOSTLES.*

After the disciples who had been witnesses of the ascension had returned from Bethany to Jerusalem, how did they employ themselves? They all went up into an upper room, and there continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren (Matt. xiii.). *And at an assembly of the infant church, consisting of about an hundred and twenty individuals, Peter, standing up, said?* Of these men which have companied with us all the time that the Lord Jesus went out and in among us, must one be ordained to be a witness with us of his resurrection. *Whereupon the assembly appointed two, namely?* Joseph called Barsabas, who was surnamed Justus; and Matthias. *And prayed, and said?* Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell. *And having given forth their lots?* The lot fell upon Matthias; and he was numbered with the eleven apostles (and this is all we know of him). *What happened to them on the day of Pentecost, ten days after the ascension?* They were all (that is, all the believers in Christ then congregated in Jerusalem) with one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind, and it (the sound) filled all the house where they were sitting; and there appeared unto them cloven tongues, like as of fire, and it (the appearance) sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues (that is, in various languages), as the Spirit gave them utterance. *And devout Jews from every nation under heaven, dwelling at Jeru-*

The disciples of one accord.

Matthias numbered with the eleven.

* The book styled the Acts of the Apostles was written by Luke, the writer of the third in order of the four Gospels, as appears from the introduction to the book itself. Luke was the companion (2 Tim. iv.) and fellow-labourer of Paul (Philem. 24), and is styled by him the beloved physician (Col. iv.); and from the frequent use of the first person in the course of the narrative, it is evident that he was an eye and ear witness of many of the transactions that he narrates.

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salem, when this was noised abroad? Came together, and were confounded, because they, every man, heard them (the believers) speak in his own language the wonderful works of God.

Peter's address on the day of Pentecost;

And when they were all amazed, and in doubt, and when some were mocking, saying, These men are full of new wine, Peter, standing up with the eleven, lifted up his voice and said unto them? Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved (Joel ii.).

And its practical application,

And further? Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: *he,* raised up and exalted by the right hand of God, having received of the Father the promise of the Holy Ghost, *he* it is who hath shed forth this which ye now see and hear: therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

And result.

And when they heard this? They were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do. *To which Peter replied?* Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *And as many as gladly received his word?* Were baptized. *And the same day there were added unto their number?* About three thousand souls. *Who kept waiting steadfastly on the teaching of the apostles, in?* Fellowship, in breaking of bread (either in *love feasts* or in the celebration of the Lord's Supper), and in prayers. *And gave this notable proof of their sincerity, that?* They

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had all things common; and sold their possessions and goods, and distributed them to all men, as every man had need.

What remarkable miracle was thereafter wrought by Peter at the Beautiful gate of the Temple? A beggar, lame from his birth, who was wont to be laid there daily, seeing Peter and John about to go into the Temple at the hour of prayer—the ninth hour—asked an alms of them; and Peter said to him, Silver and gold have I none, but such as I have give I thee—in the name of Jesus Christ of Nazareth rise up and walk; and immediately his feet and ankle-bones received strength, and he entered with them into the Temple, walking, and leaping, and praising God. *And when all the people, wondering and amazed at the apostles, as if they had cured this man by their own power, came flocking around them in Solomon's Porch, what did Peter take occasion to do?* He preached to them, and showed them that the man had been made whole, not by any power or holiness of the apostles, but through the power of the glorified Son of God, the Holy One and the Just, the Prince of Life, whom they and their rulers, in their ignorance, had denied and put to death, but whom God had raised from the dead, and through faith in whose name the lame man had received perfect soundness in presence of them all. *What was the effect of this sermon?* About five thousand men were converted by it to the faith of Christ.

A beggar lame from his birth cured by Peter.

The result of Peter's sermon thereafter.

But the priests, the captain of (the Levitical guard of) the Temple, and the Sadducees, being grieved that they taught the people, and preached through Jesus the resurrection from the dead, laid hands on them, and? Put them in *hold* till the following day, for it was now eventide. *And on the morrow, when they were asked by the authorities by what power, or by what name, they had cured the lame man, what did they answer?* Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *This, continued he, is the stone?* Which was set at nought of you builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. *And they, marvelling at the notable and undeniable miracle that had been done by these bold but ignorant and unlearned men, conferred together as to how?* They might prevent their in-

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fluence and doctrine from spreading any further among the people. *And when they had commanded Peter and John not to speak at all, nor to teach in the name of Jesus, what did they say?* They answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. *And so, when they had further threatened them?* They let them go. *And they, being let go, went?* To their own company.

The rulers vainly endeavour to silence Peter and John.

And when they had reported all that the chief priests and elders had said unto them, how were their companions affected? They lifted up their voice to God with one accord, and said, Thou, Lord, art the God which madest the heaven, the earth, and the sea, and all that in them is: behold now their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. *And when they had prayed?* The place where they were assembled together was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness. *And the multitude of them that believed?* Were of one heart and of one soul. *And neither said any of them that ought of the things which he possessed was his own, but?* They had all things common. *Neither was there among them any that lacked, for?* As many as were possessors of lands and houses sold them, and laid the price of them at the apostles' feet, and distribution was made to every man according as he had need. *Who, amongst these primitive converts to Christianity, is especially mentioned as having given this benevolent and disinterested proof of his sincerity?* Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

The disciples filled with the Holy Ghost.

Disinterested conduct of Joses Barnabas.

And of whom, as a warning against all double dealing, does the record specially and particularly inform us, as having, in marked contrast to the frank and unreserved surrender of Joses, dealt selfishly, ambiguously, and deceitfully in this matter? Of Ananias and Sapphira his wife, who, having sold a possession, pretended to lay the whole proceeds at the apostles' feet, notwithstanding their having kept back part of the price for their own use. *Whereupon Peter, preternaturally aware of*

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their equivocation and hypocrisy, said to Ananias? Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land: whiles it remained, was it not thine own; and after it was sold, was it not in thine own power: why hast thou conceived this thing in thy heart: thou hast not lied unto men, but unto God. *And Ananias, on hearing these words?* Fell down, and gave up the ghost. *And the young men who were present arose, and?* Wound him up, and carried him out, and buried him. *And on Peter's asking his wife Sapphira, who came in about three hours after, without knowing what had taken place, whether they had sold the land for so much, she said?* Yea, for so much. *Whereupon Peter said to her?* How is it that ye have agreed together to tempt the Spirit of the Lord: behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. *Then fell she down straightway at his feet, and?* Yielded up the ghost. *And the young men having come in, finding her dead, carried her forth, and?* Buried her beside her husband.

Sad end of Ananias and Sapphira.

And how were the people affected by the many signs and wonders that continued to be wrought by the hands of the apostles? Believers were the more added to the Lord; multitudes, both of men and women. *And the sick were brought forth into the streets, and laid on beds and couches, that at least?* The shadow of Peter passing by might overshadow some of them. *And sick folks, and such as were vexed with unclean spirits, brought to them from the cities round about, unto Jerusalem, were?* Healed, every one of them. *And the high priest and the Sadducees, filled with indignation?* Laid hands on the apostles, and put them in the common prison. *But the angel of the Lord, by night?* Opened the prison doors, and brought them forth, and said, Go, stand and speak in the Temple to the people all the words of this life (that is, this resurrection-life which they—the Sadducees—call in question). *And early in the morning they went into the Temple, and?* Taught the people, as the angel had commanded them. *And when the high priest and his assessors, assembled in council together, were informed of their miraculous deliverance from prison, and that they were at that instant in the Temple teaching the people, what did they do?* Having had them brought before them, but without violence, for fear of the people, the high priest said to them, Did we not straitly command you that ye should not teach in this name; and, behold, ye have filled Jerusalem

Miracles continue to be wrought by the apostles.

The imprisoned apostles set free by an angel of the Lord.

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with your doctrine. *Whereupon Peter and the other apostles answered and said?* We ought to obey God rather than men: the God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand as a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins: and we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

The defence of Peter and the other apostles;

And when they heard that, how were they affected? They were cut to the heart, and took counsel to slay them. *But Gamaliel, a doctor of the law, of great reputation, having commanded to put the apostles forth a little space, stood up, and reasoned with them, and dissuaded them, saying?* Let these men alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. *And what were the feelings of the apostles when, having been called in, they were dismissed, after having been beaten, and again commanded not to speak in the name of Jesus?* They rejoiced that they were counted worthy to suffer shame for his name. *And notwithstanding the unrighteous prohibition of the council?* They ceased not to teach and to preach Jesus Christ daily, both in the Temple and from house to house.

And their joy at being accounted worthy to suffer for Christ's name.

When the number of the disciples was multiplied, and when the Grecians were murmuring against the Hebrews because their widows were neglected in the daily ministration, what arrangement was made to relieve the apostles of the care of the poor?* Seven men of honest report, full of the Holy Ghost and of wisdom, who were afterwards called deacons (1 Tim. iii.) were set apart for that purpose, by prayer and by the laying on of the hands of the apostles, in order to enable *them* to give themselves continually to prayer, and to the ministry of the word. *And with what result?* The word of God thereupon increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests became obedient to the faith.

Origin of the diaconate.

The two most eminent of the seven deacons were? Stephen and

* Grecians here denote Hellenistic or Greek-speaking Jews, who, from residence in foreign countries, had adopted, along with the language, the prevalent forms of the current Greek civilization; — whereas Hebrews denote Jews, whether natives of Palestine or not, who spoke the Hebrew (Syro-chaldaic) of that day, and by whom their Hellenistic brethren were very lightly esteemed.

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Philip. *Of Stephen, especially, it is recorded that?* He was full of faith, and of the Holy Ghost, and of power, and did great wonders and miracles among the people. *And there arose certain of the synagogue of the Libertines (Jews who, having been taken prisoners and reduced to slavery by the Romans, but afterwards emancipated, were now resident in Jerusalem), and other foreign Jews, and disputed with him, but were not able?* To resist the wisdom and spirit by which he spake. *And when they, having suborned false witnesses, had him accused before the council of speaking blasphemous words against Moses, and against God, and against the holy place, and against the law, how did he defend himself?* With a countenance bright as an angel, having rehearsed at length God's dealings with the Jews as a nation, he said to them, Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye:—which of the prophets have not your fathers persecuted;—and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *What effect had this upon his adversaries?* They were cut to the heart, and gnashed on him with their teeth. *But he, being full of the Holy Ghost, looked up steadfastly into heaven, and said?* Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Whereupon they cried out with a loud voice, and stopped their ears, and?* Ran upon him with one accord, and cast him out of the city, and stoned him, calling upon God and saying, Lord Jesus receive my spirit. *And kneeling down, he prayed for his murderers with a loud voice, saying?* Lord, lay not this sin to their charge (Luke xxiii.). *And when he had said this?* He fell asleep. *And the witnesses, who took part in the murder also, when they had put off their outer garments, gave them in charge to?* A young man whose name was Saul.

Accusation and defence of Stephen.

Death of Stephen.

What happened to the church that was at Jerusalem after the death of Stephen? A furious persecution arose, in which Saul, who had been consenting to the death of Stephen, made havoc of the church, entering into every house, and haling men and women, committed them to prison. *Were the disciples dispersed in consequence?* Yes; they were scattered abroad, throughout the regions of Judæa and Samaria, and went everywhere preaching the word; but the apostles remained at Jerusalem. *Whither did Philip the deacon go?* He went and preached Christ to the people of Samaria. *And with what measure of acceptance and success did he do so?* The

Philip preaches to the Samaritans.

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people with one accord gave heed to the things spoken by Philip, hearing and seeing the miracles which he did: for unclean spirits, crying with loud voice, came out of many that were possessed; and many taken with palsies, and that were lame, were healed: and there was great joy in that city. *And when the apostles, who were at Jerusalem, heard that the people of Samaria had received the word of God, what did they do?* They sent to them Peter and John, who prayed for them, and laid their hands on them, and they received the Holy Ghost. *For up to this time?* The Holy Ghost (as the Comforter, John xvi.) had not yet fallen upon any of them; only they had been baptized into the name of the Lord Jesus.

Simon offers money for the gift of the Holy Ghost.

And when Simon, a sorcerer, to whom all the Samaritans gave heed, saying, This man is the great power of God, —and who, professing belief, had himself been baptized by them,—saw that through laying on of the apostles' hands the Holy Ghost was given, what did he say to them? He offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. *But Peter said to him?* Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money;—thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God: repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Then answered Simon and said?* Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. *And Peter and John, having testified and preached the word of the Lord in Samaria?* Returned to Jerusalem, preaching the gospel in many villages of the Samaritans on their way thither.

Philip and the Ethiopian eunuch.

And when Philip, directed by an angel, was journeying from Jerusalem to Gaza, behold? A man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, was returning, sitting in his chariot, and reading Esaias the prophet. *And when Philip, under the influence of the Spirit, ran up to him and heard him reading, he said to him?* Understandest thou what thou readest. *And the eunuch answered?* How can I, except some man should guide me. *The portion of Scripture which he was reading was?* He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: in his

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humiliation his judgment was taken away: and who shall declare his generation, for his life is taken from the earth. *And the eunuch said to Philip, who, at his request, had gone up into the chariot beside him?* Of whom speaketh the prophet this—of himself, or of some other man. *And Philip beginning at the same scripture?* Preached unto him Jesus. *And when, having come to a certain water, the Ethiopian said, See, here is water, what doth hinder me to be baptized; what did Philip answer?* He said, If thou believest with all thine heart, thou mayest. *And the eunuch answered and said?* I believe that Jesus Christ is the Son of God. *And having commanded the chariot to stand still, they went down both into the water, and?* Philip baptized him. *And when they were come up out of the water?* The Spirit of the Lord caught away Philip, so that the eunuch saw him no more; and he went on his way rejoicing. *But Philip (having been borne to) was found at?* Azotus (or Ashdod). *And passing through, he preached in all the cities (on his way), till he came to?* Cæsarea (Acts i.–viii.).

The Ethiopian eunuch baptized by Philip.

*Who was Saul?** A Jew of the seed of Abraham, of the tribe of Benjamin, an Hebrew of the Hebrews; born in Tarsus, a city in Cilicia; circumcised the eighth day; brought up in Jerusalem, at the feet of Gamaliel; as to craft, a tent-maker; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless (Acts v., xxii., xxiii.; Rom. xi.; Phil. iii.). *This same Saul, who had been consenting to the death of Stephen, being exceedingly mad against the disciples of the Lord, and still breathing out threatenings and slaughter against them, having procured authority and commission from the chief priests, was proceeding to the synagogues in Damascus, in order that?* If he found any of this way, whether they were men or women, he might bring them bound to Jerusalem to be punished. *When suddenly, as he was drawing nigh to the city, about noon-day?* A light from heaven, above the brightness of the sun, shone round about him, and them that journeyed with him. *And when they had all fallen to the ground, Saul heard a voice saying to him in the Hebrew tongue?* Saul, Saul, why persecutest thou me: it is hard for thee to kick against the pricks. *And on Saul's saying, Who art thou, Lord, it was answered?* I am Jesus of Nazareth,

Saul a persecuter.

Saul's miraculous call to the apostleship.

* In harmonizing the events and transactions of Paul's life, Tate's Continuous History of St. Paul, prefixed to his edition of Paley's Horæ Paulinæ, has been followed.

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whom thou persecutest: rise, and stand upon thy feet: for I have appeared unto thee to make thee a minister and a witness to the Gentiles, unto whom I now send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

And they that were with Saul, amazed, and by this time on their feet again, also heard a voice, *but?* Not the *words* of the Lord that spake to him. *And when Saul, trembling and astonished, said, Lord, what wilt thou have me to do; the Lord said to him?* Arise, go into Damascus, and there it shall be told thee what thou must do. *Whereupon Saul arose from the earth, and opened his eyes; but not being able to see, by reason of the glory of the light?* They that were with him led him by the hand, and brought him into Damascus. *And there, during three days?* He was without sight, and did neither eat nor drink. *And, in the meantime, to a certain disciple in Damascus, named Ananias, the Lord said in a vision?* Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth. *Whereon Ananias answered?* Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and how he hath authority from the chief priests to bind all that call on thy name. *But the Lord said unto him?* Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

Saul without sight in Damascus.

And Ananias having gone as directed, went into the house, and, putting his hands on him, said? Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. *And immediately?* There fell from his eyes as it had been scales; and he recovered sight forthwith, and arose, and was baptized. *And when he had received meat, and recovered strength, he continued certain days with?* The disciples that were at Damascus. *And straightway in the synagogues, to the amazement of all that heard him?* Preached Christ, that he is the Son of God. *And still increasing in strength, he confounded the Jews who dwelt there, demonstrating that?* Jesus is very Christ.

Saul recovers his sight.

What time elapsed before Saul finally left Damascus? Three years. *But it would appear that the greater part of that time was spent in retirement in?* Arabia. *For he himself says?* When it pleased God, who called me by his grace, to reveal his Son in me,

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that I might preach him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia, and returned again to Damascus. *How were the Damascenes affected towards him after his return from Arabia?* Aretas, the governor of the city, was desirous to apprehend him; and the Jews that were resident there took counsel to kill him. *And in order the more surely to accomplish their purpose?* Kept watching the gates day and night. *But Saul effected his escape by the help of the disciples, who?* Let him down during the night by the wall in a basket (Acts ix., xxii., xxvi.; 2 Cor. xi.; Gal. i.).

Saul's return from Arabia to Damascus.

Whither did Peter go after the persecution which arose about Stephen had abated, in consequence of the conversion of Saul? He went down to Lydda. *Where, by the power of Jesus Christ, he cured a certain man named?* Eneas, who, sick of the palsy, had been confined to bed eight years. *And whither did he go next?* To Joppa. *Where he tarried many days with one?* Simon, a tanner. *And where, by the same power, he raised from the dead?* A benevolent woman called Dorcas, or Tabitha, who was distinguished by her almsdeeds, and for making coats and garments for the poor. *And what was the effect of these miracles at Lydda and Joppa?* Many in consequence believed in the Lord.

Eneas cured of the palsy, and Dorcas restored to life.

Whither did Peter repair after he left Joppa? Divinely admonished in a trance not to call any man common or unclean—that is, not to look upon the Gentiles as excluded from the benefits of Christ's salvation any more than the Jews—he went down to Cæsarea, in compliance with the divinely-prompted invitation of Cornelius the centurion, a devout man, and one that feared God with all his house, whose prayers and whose alms had come up for a memorial before God. *And on his arrival there, Cornelius, who along with his kinsmen and near friends were waiting for him, said to him?* I have been warned of God by an holy angel to send for thee into my house; now therefore are we all here present before God, to hear all things that are commanded thee of God. *What was the reflection suggested to Peter by God's acceptance of the Gentile Cornelius?* Peter said, Of a truth I perceive—that is, I now clearly, in its fulness and as a living fact, apprehend what I read in the Scriptures (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19), namely—that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him.

Peter goes down to Cæsarea.

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And to Cornelius and his company he said? Jesus Christ of Nazareth, the Lord of all, to whom all the prophets bear testimony; whom God ordained to be the Judge of quick and dead, and anointed with the Holy Ghost and with power; who went about *continually* doing good, and healing all that were oppressed of the devil, for God was with him (John iii. 2): and whom, though the Jews slew and hanged on a tree, God raised up the third day;—him God commanded us to preach, that through his name, whoever believeth on him may have remission of sins. *And while Peter was yet speaking these words?* The Holy Ghost fell on all them which heard them. *And they of the circumcision which believed were astonished, as many as came with Peter, because that?* On the Gentiles also was poured out the gift of the Holy Ghost. *Whereupon Peter said?* Can any man forbid water, that these, who have received the Holy Ghost as well as we, should not be baptized. *And, straightway, he commanded them to be baptized in?* The name of the Lord.

Peter's address to Cornelius and his company.

How did Peter, when he returned to Jerusalem, defend himself, when the Jewish believers reproved him for intercommuning with the uncircumcised Gentiles? He simply went over the circumstances attending, and consequent on, the conversion of Cornelius, and said, What was I, that I could withstand God. *Did this silence them?* Yes; they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *Were the disciples of Christ free from persecution at this time?* Yes; the churches had rest throughout all Judæa, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. *Until Herod?* Laid hands on certain of the church to vex them, and slew James the brother of John with the sword. *And because he saw that it pleased the Jews, apprehended?* Peter also, and put him in prison, intending after Easter (everywhere else translated *Passover*), to bring him forth to the people. *How did Peter escape?* Prayer was offered up unto God for him by the church without ceasing, and he was led forth from the prison, in the night time, by the angel of the Lord, a light shining in the prison, the chains falling from off his hands, and the iron gate opening to them of its own accord. *Whither did Peter go after coming forth from the prison?* To the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying at

Peter's reply to the cavils of the Jewish believers.

Herod slays James and imprisons Peter.

Peter's miraculous deliverance.

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the time. *And when he had beckoned to them, astonished at his appearing before them, to hold their peace, and declared unto them how the Lord had brought him out of prison, he said?* Go show these things unto James (the brother of the Lord, who, although an apostle as Paul and Barnabas were, was yet not of the number of the Twelve, and a different person therefore from James the son of Alphæus) and to the brethren. *And having said so?* He departed and went his way (it is not said whither; for, under the circumstances, the place of his retreat at the time would naturally be kept secret). *And how did Herod show his rage at Peter's escape?* He caused the keepers of the prison to be put to death. *And thereafter went down from Judæa to?* Cæsarea, and there abode. *What remarkable divine judgment soon after this fell upon Herod?** On a set day, arrayed in royal apparel, he sat upon his throne, and made an oration to the people, who shouted and said, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost (Acts ix.–xii.).

Death of Herod Agrippa I.

Whither did Saul go after making his escape from Damascus? To Jerusalem. *And when he had come thither, and assayed to join himself to the disciples, how was he received by them?* They were afraid of him, and did not believe that he was a disciple, till Barnabas (who seems to have had some previous acquaintance with him) took him by the hand and brought him to the apostles, Peter, and James the Lord's brother, and related to them the manner and results of his conversion. *And with Peter, whom chiefly he had come up from Damascus to see, he abode?* Fifteen days. *In what circumstances was he on this occasion warned not to remain unprofitably at Jerusalem?* Whilst he was praying in the Temple, he was entranced, and the

Saul introduced to the apostles by Barnabas.

* This Herod (Agrippa I.), who slew James and imprisoned Peter, was grandson of Herod the Great, and son of Aristobulus, Herod's son by Mariamne the Asmonæan. After the death of Philip the tetrarch, he was appointed by Caligula to the vacant tetrarchate, A.D. 37; and the degradation of Herod Antipas, A.D. 39 (see page 131), paved the way for the advancement of Herod Agrippa to all the honour and power which had belonged to his grandfather Herod the Great. After the death of Caligula, A.D. 41, Agrippa espoused the interest of Claudius, who, in acknowledgment of his services, bestowed upon him the sovereignty of all Judæa. He was a strict observer of the Law, and popular, therefore, with the Jews; and it was with a view to the increasing of his popularity, probably, that he caused James to be put to death, and Peter to be imprisoned. His death at Cæsarea took place A.D. 44. His family mentioned in the New Testament were, Herod Agrippa II., and two daughters, Bernice (or Berenice) and Drusilla; and Herodias, at whose request John the Baptist was beheaded, was his sister.

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Lord said to him, Make haste, and get thee quickly out of Jerusalem, for I will send thee far hence unto the Gentiles. *How did he occupy himself during the short time that he remained there?* He went out and in with Peter and James, and spake boldly in the name of the Lord Jesus, and disputed against the Grecians (p. 198), who went about to slay him. *In consequence of which the brethren?* Brought him down to Cæsarea (of Palestine), and sent him forth (by sea of course) to Tarsus in Cilicia, his native city. (Acts ix., xxii.; Gal. i.).

What became of the disciples who were scattered abroad in consequence of the persecution that arose about Stephen? They travelled, some of them, as far as Phenice, and Cyprus, and Antioch. *Preaching the word to the Jews only, at first; but when they came to Antioch?* Preaching the Lord Jesus to the Greeks * also. *And the hand of the Lord being with them?* A great number believed and turned unto the Lord. *And when tidings of these things came to the ears of the church in Jerusalem?* They sent forth Barnabas, that he should go as far as Antioch. *Who when he came, and had seen the grace of God?* Was glad, and exhorted them all that with full purpose of heart they would cleave unto the Lord. *And, having done so, he set out for?* Tarsus, to seek Saul. *And when he had found him?* He took him along with him to Antioch. *How long did Barnabas and Saul remain at Antioch?* A whole year. *How were they occupied during that time?* In teaching much people. *And here it was—at Antioch—that the disciples of Christ were first called?* Christians.

The disciples at Antioch;

Where they were first called Christians.

What circumstance called Barnabas and Saul away from Antioch for a short season? Agabus, a prophet, who had come, along with some others, from Jerusalem to Antioch, signified by the Spirit that there would be great dearth throughout all the world; and the disciples at Antioch having made a collection for the relief of the brethren that dwelt in Judæa, every man according to his ability, sent it to the elders *there*, by the hands of Barnabas and Saul. *And when they returned to Antioch, who accompanied them?* John (Barnabas's sister's son), whose surname was Mark. *What happened soon after their return to Antioch?* The Holy Ghost said to the prophets and teachers who were at Antioch, Separate me Barnabas and Saul for the work

Barnabas and Saul specially ordained.

* Greeks—not Grecians or Hellenistic Jews, as in the text, but simply Gentiles; for Greek is the proper correlative term, in immediate antithesis to Jew, as Grecian is to Hebrew.

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whereunto I have called them. *Which was?* To preach to the Gentiles. *In what manner were they set apart?* When the prophets and teachers had fasted and prayed, they laid their hands on them, and sent them away on their great errand (Acts xi.–xiii.; Col. iv.).

Whither did Barnabas and Saul proceed after being thus specially ordained? They, under the guidance of the Holy Ghost, went first to the city Seleucia, and thence they sailed to Salamis, in the (east of the) island of Cyprus, (the native country of Barnabas). *Who accompanied them on their journey?* John Mark. *What did they do at Salamis?* They preached the word of God in the synagogues of the Jews. *And when they had gone through the island to Paphos (in the west of Cyprus) what opposition did they meet with?* When Sergius Paulus, the Roman deputy, a man of intelligence, sent for them that he might hear the word of God, a certain sorcerer (a false prophet, a Jew, whose name was Bar-jesus, called also Elymas—which is, in Arabic, *the Sorcerer*), withstood them, seeking to turn away the deputy from the faith. *And how was the sorcerer punished for his interference?* Saul (who from this time is called Paul), fixing his eyes upon him said, O full of all subtilty and of all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord: behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. *And immediately there fell on him?* A mist and a darkness; and he went about seeking some to lead him by the hand.

Paul, Barnabas, and John Mark proceed to Cyprus;

And when the deputy saw what was done? He believed, being astonished at the doctrine of the Lord. *Whither did they proceed after they left Cyprus?* To Perga in Pamphylia. *And there John Mark left them, and returned to?* Jerusalem (his maternal home; not having counted, apparently, the cost of so distant, and, it might be, so dangerous a journey as this now seemed not unlikely to prove). *From Perga they went to?* Antioch in Pisidia. *What did they do there?* They went into the synagogue on the Sabbath-day, and sat down. *And after the reading of the Law and the Prophets, the rulers of the synagogue having said to them, Men and brethren, if ye have any word of exhortation for the people, say on; Paul stood up, and beckoning with his hand, said?* Men of Israel, and ye that fear God, give audience; and having gone over the leading points of their history, from Moses to David, said, Of this man's (David's) seed hath God, according to his promise, raised

And thence to Perga in Pamphylia; and without John Mark to Antioch in Pisidia.

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unto Israel a Saviour, Jesus;—and having shown the fulfilment of prophecy, in the circumstances of his death and resurrection, and established his claims to be the Son of God by multiplied Scripture quotation, he said to them, Be it known to you, therefore, men and brethren, that through this name is preached unto you the remission of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses: beware, therefore, lest that come upon you which is spoken of in the Prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Paul's oration at Antioch in Pisidia.

And on the following Sabbath, when almost the whole city came together to hear the word of God, how did the Jews conduct themselves? When they saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *On which Paul and Barnabas waxed bold and said?* It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, lo, we turn to the Gentiles (now meaning not proselytes only, but others generally, even idolatrous Gentiles; and in *that* lay the great boldness now shown by the two apostles). *And when the Gentiles heard this, how were they affected?* They were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. *But the Jews raised a persecution against Paul and Barnabas, and?* Expelled them from their coasts. *But Paul and Barnabas shook off the dust of their feet against them, and went to?* Iconium. *Where they went both together into the synagogue of the Jews, and so spake that?* A great multitude both of the Jews and also of the Greeks believed. *Long time, therefore, notwithstanding the factious opposition of such as did* not *believe, they abode there, speaking boldly in the Lord, who?* Gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. *But the city being divided, part holding with the Jews and part with the apostles, and there being an earnest purpose on the part both of the Gentiles and of the unbelieving Jews, with their rulers, to use them despitefully and to stone them?* They were ware of it, and fled to Lystra. *What miracle did Paul work at Lystra?* He said to a cripple, who had been lame from his birth, Stand upright on thy feet; and the cripple leaped and walked.

The courageous conduct of Paul and Barnabas.

Paul and Barnabas proceed to Iconium.

Paul and Barnabas withdraw to Lystra.

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And when the people saw what Paul had done? They lifted up their voices and said, The gods are come down to us in the likeness of men: and they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. *And were with difficulty restrained from offering sacrifices unto them, by?* Their rending their clothes, and rushing forth into the crowd, crying out, Sirs, why do ye do these things; we also are men of like passions with yourselves, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways; but, nevertheless, left not himself without witness, doing us good, and giving us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

The people with difficulty restrained from offering sacrifices to them.

What remarkable evidence did the people soon after give of their fickle disposition? Instigated by some Jews from Antioch (in Pisidia) and Iconium, they stoned Paul, and dragged him forth from the city, supposing him to be dead. *As the disciples were standing round about him, however, he suddenly recovered, and?* Rose up, and came into the city. *And on the next day?* Set out along with Barnabas for Derbe. *And when they had preached the gospel to that city, and had taught many?* They *returned* to Lystra, and to Iconium, and to Antioch (in Pisidia). *And confirming and exhorting the disciples, and ordaining elders on their route, they passed through?* Pisidia, into Pamphylia. *And having preached in Perga, they went down to?* Attalia. *And thence sailed homeward, to?* Antioch (in Syria). *Whence they had been recommended to the grace of God, for?* The great work which they had thus wonderfully fulfilled. *And when they arrived at Antioch (in Syria), and had gathered the church together?* They rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles. *And there, at Antioch, now the metropolis of Gentile Christianity, Paul and Barnabas abode?* Long time with the disciples (Acts xiii., xiv.).

Paul and Barnabas proceed to Derbe, and thence return homewards.

Antioch now the metropolis of Gentile Christianity.

*It would appear that during the stay at Antioch, Paul, accompanied by Barnabas and Titus (a Gentile, converted by Paul's instrumentality—*see Titus), *undertook a private journey to Jerusalem; what was its object?* To explain distinctly, but privately, and only to the influential members of the church at Jerusalem, the immunity from Jewish law, and especially from the rite of circumcision, of that gospel

Paul's views as to the rite of circumcision.

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which Paul had been commissioned to preach among the Gentiles. *And wherefore did Paul act thus reservedly, and not make the communication openly before a public assembly of the church?* That he might not, by shocking the prejudices of the Jewish converts, give rise to any demonstration tending either to invalidate his past or frustrate his future labours as a preacher of the gospel of the Lord Jesus Christ, the Saviour alike both of the Gentile and of the Jew.

James, Peter, and John pillars of the church.

And how was the communication received? When James (the brother of our Lord), Cephas, and John, pillars as it were of the church, perceived the grace that was given unto Paul, they gave to him and Barnabas the right hand of fellowship, that *they* should go unto the heathen, and *themselves* unto the circumcision only. *But that, whilst occupied amongst the Gentiles,* they *should remember?* The poor brethren at Jerusalem (although their *Judaical* bond to them was thus loosened); the which, ever after, Paul was forward to do.

When, soon after this conference, they had returned from Jerusalem to Antioch, and when Peter, who also had gone down thither, was, from fear of them of the circumcision, manifesting some disinclination to communicate freely and unreservedly with the Gentile converts, how did Paul deal with him? He withstood him to the face, accounting him blameworthy, and rebuked him openly, saying, A man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified;—and further, I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. ii.).—*Was the church at Antioch free from controversy after this?* No; fresh disputes and dissensions arose amongst them as to whether the observance of the Mosaic law was essential to salvation. *And how was the controversy decided?* Paul and Barnabas were sent to Jerusalem, to the apostles and elders, about this question. *Who, accompanied by some other members of the church, passed, on their way thither, by the land route, through?* Phenice and Samaria. *Declaring as they went?* The conversion of the Gentiles, and causing great joy unto all the brethren. *And on their arrival in Jerusalem, how did the apostles and elders decide as to the dispute in question?* They decided, after formal deliverances upon the subject by Peter and James (the Lord's brother), that the observance of the Mosaic law was not essential; but enjoined them to abstain from impure indulgences, and in the meantime so

Dissensions in the church at Antioch.

The decision of the apostles and elders.

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far to conform to it as to abstain from meats offered to idols, from blood, and from things strangled.

Who was sent to Antioch and the churches adjacent with the decision of the apostles and elders? Paul and Barnabas were sent back, together with Judas surnamed Barsabas, and Silas (or Silvanus), chief men among the brethren. *How did the churches receive the decision of the apostles and elders?* They rejoiced for the consolation. *How did Judas and Silas employ themselves in Antioch?* They exhorted the brethren with many words, and confirmed them. *Did they continue to reside there?* Judas returned to Jerusalem, but Silas remained in Antioch. *What did Paul and Barnabas resolve on doing next?* To go and visit their brethren in every city where they had preached the word of the Lord, in order to see how they did. *But when Barnabas insisted upon taking Mark (who had come down from Jerusalem to Antioch) along with them, Paul thought it not good to do so, because?* He (Mark) had left them before (at Perga in Pamphylia) in the midst of their work. *And their contention upon this point was so sharp that?* Barnabas (of whom we hear nothing more) took Mark and sailed to Cyprus; and Paul chose Silas, along with whom, recommended by the brethren to the grace of God, he set out on his second great missionary tour (Acts xv.).

Contention between Paul and Barnabas.

Starting again from Antioch, whither did Paul and Silas proceed? Through Syria and Cilicia to Derbe, and thence to Lystra, confirming the churches as they went. *Who joined them as an associate at Lystra?* Timothy, Paul's own son in the faith (1 Tim. i.)—in all probability a native of Lystra, and converted by Paul on his former visit to that city. *Whom Paul circumcised because of?* The Jews who were in those quarters. *Whither did they proceed next?* They went through Phrygia and the region of Galatia; and being forbidden of the Holy Ghost to preach the word in Asia, they, passing by Mysia, came down to Troas. *And what happened when they came to Troas?* A man of Macedonia appeared to Paul in a vision by night, praying, and saying to him, Come over into Macedonia and help us. *Did they proceed to Macedonia then?* Yes; they sailed from Troas to Samothracia, and thence to Neapolis, from which they proceeded to Philippi. *And there, on the Sabbath, they went out of the city, to a place where prayer was wont to be made, by a river side, and having sat down?* They spake to the women that resorted thither. *Of*

Timothy joins Paul at Lystra.

They proceed to Troas, Samothracia, Neapolis, and Philippi.

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whom there was one Lydia, a seller of purple, of the city of Thyatira, whose heart the Lord opened, so that? She attended to the things that were spoken by Paul, and was baptized, along with her household. *And gave evidence of her respect for the Lord's ministers by constraining them?* To come into her house, and abide there.

Paul dispossesses a spirit of divination.

What miracle did Paul work at Philippi? A certain damsel, possessed with a spirit of divination, who brought her masters much gain by soothsaying, followed them many days, crying, These men are the servants of the most high God, who show unto us the way of salvation. *And Paul, being grieved, turned and said to the spirit?* I command thee, in the name of Jesus Christ, to come out of her: and he came out the same hour.

And what did her masters do when they saw that the hope of their gains was gone? They brought Paul and Silas before the magistrates, and charged them with troubling the city, and teaching customs which it was not lawful for them to receive, neither to observe, being Romans. *And what was done to them by order of the magistrates?* They were beaten with many stripes, and thrust into the inner prison, and their feet made fast in the stocks. *And what followed?* At midnight Paul and Silas prayed and sang praises unto God; and there was a great earthquake, so that the foundations of the prison were shaken, and immediately the doors were opened, and every one's bands were loosed.

The alarm of the Philippian jailer.

And when the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, drew his sword with intent to kill himself, supposing that the prisoners had fled? Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. *And then the jailer?* Called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved. *And they answered?* Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *And he took them the same hour of the night, and?* Washed their stripes, and straightway was baptized, he and his. *And when he had brought them into his house, he?* Set meat before them, and rejoiced, he and all his house, believing in God. *And when in the morning he intimated to Paul that the magistrates had sent to let them go, Paul said?* They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily: nay, verily; but let them come themselves and fetch us out. *And when the magistrates heard that they were Roman citizens?* Being afraid

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because they had beaten and imprisoned them without a trial, they even *came and besought them* to depart out of the city. *And they, having gone forth from the prison, entered into?* The house of Lydia. *And when they had seen the brethren?* They comforted them, and departed.

The humiliation of the Philippian magistrates.

Whither did Paul, Silas, and Timothy proceed after they left Philippi? They passed through Amphipolis and Apollonia, and came to Thessalonica, where was a synagogue of the Jews. *And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, alleging?* That Christ must needs have suffered, and risen again from the dead; and that this Jesus whom he preached to them was Christ. *And with what result?* Some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. *But the (unbelieving) Jews, moved with envy, having taken to themselves certain lewd fellows of the baser sort, beset the house of Jason, with whom they lodged, crying?* These that have turned the world upside down are come hither also, saying, contrary to the decrees of Cæsar, that there is another king, *one* Jesus. *And the city being troubled and in an uproar, the brethren sent them away by night to?* Berea. *What is recorded to the honour of the men of Berea?* That they were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things—the allegations of Paul concerning Jesus—were so *or not. And what was the result of their scrutiny?* Many of them believed; also of honourable men as well as women who were Greeks, not a few.

Effect of Paul's labours at Thessalonica,

And at Berea.

How did the Jews of Thessalonica act when they heard that the word of God was being preached by them at Berea? They came to Berea, and stirred up the people there also against them, so that Paul was obliged to depart from the city; but Silas and Timothy abode there still. *Whither did Paul go?* The brethren who acted as his conductors brought him to Athens. *Whence he sent back word to his two companions?* To follow him with all speed. *How was Paul affected on his arrival at Athens?* His spirit was stirred in him when he saw the city wholly given to idolatry. *Therefore disputed he in the synagogue, as he had opportunity, with?* The Jews and such devout persons as he met there. *And in the Agora, or public square, daily with?* Whoever of the Athenians came in his way. *And when certain philosophers of the Epicureans and of the Stoicks had*

Paul's feeling on arriving at Athens.

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brought this babbler and setter forth of strange gods, as they called him, to Areopagus, desiring to know of the new doctrine, Paul stood in the midst of Mars' Hill, and said? Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I found an altar with this inscription, To the unknown God: whom therefore ye ignorantly worship, him declare I unto you. *And further?* God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is he benefited by the service of men, as if needing something *in addition*, forasmuch as he giveth to all life, and breath, and all things; and hath caused every nation of men, (sprung) of one blood, to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. *Forasmuch, then, as we are the offspring of God, we ought not to think that the Divine Being is like unto?* Gold, or silver, or stone, graven by art and man's device. *And the times of this ignorance God overlooked, or winked at, but now commandeth all men everywhere to repent, inasmuch as?* He hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. *What was the effect of this address?* When they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter: howbeit, certain men clave to him, and believed. *Among whom are especially mentioned?* Dionysius the Areopagite, and a woman named Damaris.

Paul's address to the Athenians from Mars' Hill,

And the effect of it.

Did Silas and Timothy rejoin the apostle during his stay at Athens? Timothy did; but Silas appears to have tarried still at Berea. *On what mission did the apostle despatch Timothy from Athens?* Being himself greatly desirous of visiting the young and persecuted converts at Thessalonica, but having been once and again hindered (1 Thess. ii.), he sent Timothy thither from Athens for the purpose of comforting them and establishing them in the faith (1 Thess. iii.).

Whither did Paul go after he left Athens? To Corinth. *Where he took up his abode with a certain Jew, a native of Pontus, named?* Aquila. *Who, with his wife Priscilla, had lately come from Italy, because that?*

Paul proceeds to Corinth,

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The Emperor Claudius had commanded all Jews to depart from Rome. *And because Paul was of the same craft with them?* He wrought with them; for by their occupation they were tent-makers. *And reasoning in the synagogue every Sabbath, he persuaded?* Both Jews and Greeks.

Who joined Paul at Corinth? Silas and Timothy from Macedonia; that is, Silas from Berea, and Timothy from Thessalonica. *And when Paul now, with greater confidence, aided by Silas and Timothy, testified to the Jews that Jesus was the Christ, how did the Jews that were in Corinth conduct themselves?* They opposed them, and blasphemed. *And Paul, in the bitterness of grief, not of anger, shook his raiment, and said to them?* Your blood be upon your own heads; with a pure conscience I shall henceforth go unto the Gentiles. *And having departed thence—from the synagogue where he had hitherto taught—he went, not into the house of Aquila as formerly, but, in order to show that he had separated himself from the Jews, into a house which was hard by the synagogue, belonging to a man named?* Justus, a Gentile convert. *And here the Lord spake to Paul in a vision by night, and said?* Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. *What was the duration of Paul's stay in Corinth?* A year and six months.* *And what was the result of his ministry in that city?* Many believed and were baptized, and especially Crispus, the chief ruler of the synagogue, with all his house.

And his reception there.

Result of Paul's ministry in Corinth.

* It was during his residence at Corinth that Paul wrote the first of those epistles of his that form so important a section of the received canon of Scripture; in regard to which we shall here so far anticipate as to give the following headings to them in the order in which they stand in our version of the New Testament:—

ROMANS. — It was when he was preparing to leave Corinth, and just before setting out with the contributions which the Christians of Macedonia and Achaia had made for their poor brethren in Jerusalem, that Paul, not being able to accomplish his purpose, which he had long cherished, of visiting Rome in person, wrote the Epistle to the Romans. This appears from a coincidence in the Acts and in the epistle itself. It appears also that at this time the apostle intended to take a journey into Spain, but that subsequent unexpected and untoward events caused him to abandon his design (Acts xix.; Rom. xv.).

CORINTHIANS I.—It was during his first residence at Ephesus that Paul, in answer to a letter brought to him from the church at Corinth, wrote the First Epistle to the Corinthians (1 Cor. vii. xvi.).

CORINTHIANS II.—It is inferred, from certain expressions in the epistle itself, that Paul wrote his Second Epistle to the Corinthians from Macedonia (from Philippi, most probably, 2 Cor. ix. vii.).

GALATIANS. — It cannot be determined *where* the Epistle to the Galatians was written; but from its being said at the close of the epistle, "From henceforth let no

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But at length the Jews, with one accord, made insurrection against Paul, and brought him before the judgment-seat of? Gallio, the deputy of Achaia. *Saying?* This fellow persuadeth men to worship God contrary to the law. *But Gallio wisely refused taking cognizance of any of their controversies about religion, saying?* If it were a matter of wrong, or of wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a parcel of questions about doctrine, and names, and Jewish law, look ye to it; for I will be no judge of such matters. *And having so said?* He drave them from the judgment-seat. *And so little did the complaint against Paul prosper, that although the baffled rabble blinded with rage laid hold of and beat Sosthenes, the chief ruler of the synagogue, in front of the judgment-seat, yet?* Gallio cared for none of these things. *And Paul, having tarried yet a good while, at length took leave of the brethren there,*

The callous indifference of Gallio.

man trouble me, for I bear in my body the marks (*stigmata*) of the Lord Jesus," it is thought by some to have been written not long after the cruel scourging of the apostle at Philippi (Gal. vi.).

EPHESIANS.—This epistle, from certain expressions in the epistle itself, appears to have been written during the period of Paul's first imprisonment at Rome; and from the circumstance that Paul, about the same time that he wrote the Epistle to the Colossians, must have written a letter which found its way to Laodicea, it is conjectured that the Epistle to the Ephesians was that letter, and was a kind of *circular*, not intended for the Ephesians alone, but also for the other Christian communities of Asia Minor (Eph. iii., iv., vi.; Col. iv.).

PHILIPPIANS. — That the Epistle to the Philippians was written during Paul's first imprisonment at Rome appears from the epistle itself (Philip. i.).

COLOSSIANS.—That this epistle also was written during Paul's first captivity at Rome is also evident from the epistle itself (Col. iv.).

THESSALONIANS I. AND II. — That the First and Second Epistles to the Thessalonians (the earliest of Paul's extant epistles) were written from Corinth appears from their being written in the names of Paul, Silvanus (Silas), and Timotheus, who joined the apostle there, and were present with him at the time; and from their ministry at Thessalonica being spoken of in the first of the two epistles as a recent transaction (1 Thess. i.).

TIMOTHY I. — That Paul wrote his First Epistle to Timothy (not from Laodicea, as the subscription states, but) from Macedonia (Philippi), or whilst journeying thither, is inferred from 1 Tim. i.

TIMOTHY II.—And that Paul's Second Epistle to Timothy, which Chrysostom (Archbishop of Constantinople, A.D. 398–403) regards as the apostle's last testament, was written whilst he was in prison at Rome (2 Tim. i.), and not during his first imprisonment there, may be inferred from the language which he uses in this epistle (2 Tim. iv.), so very unlike his confident anticipation of a speedy liberation from captivity (Philem., Phil. ii.) in such of his letters as were written towards the close of his previous captivity.

TITUS.—That Paul was in Macedonia—in the neighbourhood of Nicopolis, or on his journey towards that city—when he wrote the Epistle to Titus, is rendered probable by his directing Titus (Tit. iii.) to come to him to Nicopolis, where he had determined to winter.

The two Epistles to Timothy and the Epistle to Titus, from their abounding with instruction relative to the oversight of churches and the duties of the Christian ministry, are sometimes styled the three *Pastoral Epistles*.

PHILEMON.—It was during Paul's first imprisonment at Rome, and by the hands of

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and having shaven his head because he had a vow, embarked at the port of Cenchrea for?* Ephesus. *Accompanied by?* Aquila and Priscilla, Timothy and Erastus (Acts xix. 22, 29), and some others.

And having arrived at Ephesus, he? Entered into the synagogue and reasoned with the Jews. *And when they desired him to tarry with them?* He consented not; but having left Aquila and Priscilla there, he bade the Ephesians farewell, saying, I must by all means keep this feast (of Pentecost, probably) that cometh in Jerusalem; but I will return unto you again, if God will. *He then sailed from Ephesus to?* Cæsarea. *And when he had gone up and saluted the church at Jerusalem, he?* Went down (after no longer a stay than the feast required, first to Cæsarea, then, as usual, by sea) to Antioch. (And thus terminates Paul's *second* apostolic progress from Antioch, in which he was accompanied at first by Silas) (Acts xv.–xviii.).

Paul goes from Cenchrea to Ephesus, Cæsarea, Jerusalem, and Antioch.

Whither did Paul proceed when he left Antioch for the third, and, as it proved, for the last time? Having gone over Galatia and Phrygia, in order, strengthening the disciples, he came to Ephesus. *To whom, at Ephesus, in the meantime, had Aquila and Priscilla expounded the way of God more perfectly?* To Apollos, an

Onesimus, a runaway slave from Colosse, who had gone thither and been converted by him, that Paul transmitted his epistle to the slave's master, Philemon (Col. iv., Philem.).

HEBREWS. —The Epistle to the Hebrews, addressed to the Hebrew Christians resident in Palestine, if written by Paul at all—of which there has been some doubt—was written by him probably soon after his liberation from captivity, when the high priest was still (Heb. viii.) performing his functions, but yet after the Hebrews, to whom it was addressed, had been Christians for a considerable time (Heb. x.). It wants the introductory greeting with which the apostolical epistles generally commence, and is not inscribed with the name of *the apostle;* but, from the consent of the early Church, and from the internal evidence of style and manner, the majority of modern critics have decided upon its genuine Pauline origin.

Over and above the fourteen Pauline epistles (including the Epistle to the Hebrews), the New Testament contains seven other apostolical letters, which are not addressed to any particular church, but either to Christians in general or to Christian communities in different countries, and are therefore sometimes styled the Seven *Catholic* or *Œcumenical Epistles.* These seven epistles are: the Epistle of James (not the son of Zebedee, and brother of John the Evangelist, who was put to death by Herod, but either James the son of Alphæus, or James the brother—that is, near kinsman—of the Lord, whom, moreover, many contend to have been identical); the two Epistles of Peter (whose original name was Simon, the brother of Andrew, and son of Jonas or Jona, hence called also Simon Barjona); the three Epistles of John (the Evangelist, our Lord's beloved disciple, who leaned on his breast at supper); and the Epistle of Jude (called also Judas, Lebbeus, and Thaddeus). (Matt. x., xiii., xvi.; Mark iii., xv.; John i., xiv., xix., xxi.; Acts i., xii.; Gal. i.)

* Which denoted the expiration of the Nazaritic vow (Num. vi.); but of the nature or occasion of this vow of Paul's we have no information.

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Alexandrian Jew, who had come thither,—an eloquent man, and mighty in the Scriptures, but till then knowing only the baptism of John. *And who, soon after, went into Achaia (Corinth), where?* He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus is Christ. *The first recorded incident in the history of Paul, after his return to Ephesus?* His falling in with certain disciples, about twelve in number, who had been baptized with the baptism of John. *To whom he said?* Did ye receive the Holy Ghost when ye became believers. *To which question their answer was?* We have not so much as heard whether there be any Holy Ghost. *And Paul thereon stating to them the obligation of the gospel?* They were baptized in the name of the Lord Jesus. *And Paul having laid his hands on them?* The Holy Ghost came upon them; and they spake with tongues and prophesied. *What did Paul do further?* For the space of three months he spake boldly in the synagogue, disputing and persuading the things concerning the kingdom of God. *But when divers were hardened, and believed not?* Having withdrawn from them, he continued to discourse daily, to such as were willing to hear him, in the school of one Tyrannus (most probably a Gentile convert). *And this practice of daily teaching continued for the space of?* Two years. *So that all they who dwelt in Asia (that is, in Ephesus and the region around it), both Jews and Greeks, heard?* The word of the Lord Jesus. *And God wrought extraordinary miracles by the hands of Paul, so that?* When handkerchiefs or aprons applied to his body were brought unto the sick, their diseases departed from them, and the evil spirits went out of them.

Aquila, Priscilla, and Apollos.

Paul disputes boldly in the synagogue at Ephesus.

What is related of certain exorcists, seven sons of one Sceva, a Jew, chief of the priests? They took upon them to call over a man, who had an evil spirit, the name of the Lord Jesus, saying, We adjure thee by Jesus, whom Paul preacheth. *To which the evil spirit answered and said?* Jesus I know, and Paul I know, but who are ye. *And the man in whom the evil spirit was?* Leaped upon them, and prevailed against them, so that they fled out of the house naked and wounded. *And when this became known to all the Jews and Greeks dwelling at Ephesus?* Fear fell on them all, and the name of the Lord Jesus was magnified. *And many that believed?* Came, and confessed, and showed their deeds (that is, their secret addiction to the practices of the exorcists, notwithstanding their profession of Christianity). *And many of them also which used curious arts brought*

The exorcist sons of Sceva.

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their books together and? Burned them publicly. *To the value of?* Fifty thousand pieces of silver,—so mightily grew the word of God and prevailed.

After these things, Paul purposed in spirit, when he had passed through Macedonia (Philippi) and Achaia (Corinth), to go to? Jerusalem. *Saying, After I have been there, I must also see?* Rome. *So he sent into Macedonia two of them that ministered unto him, namely,* Timotheus and Erastus. *But he himself?* Stayed in Asia (Ephesus) for a season. *What were the circumstances of the terrible commotion raised against Paul by Demetrius, the Ephesian silversmith, who made silver shrines for the great goddess Diana, which brought no small gain to the craftsmen?* He gathered together the workmen of like occupation with himself, and showed them that through the preaching of Paul, saying they be no gods that are made with hands, their craft was in danger of being set at nought, and the temple of the great goddess Diana of being despised. *And when they heard this?* They were full of wrath, and kept crying out, Great is Diana of the Ephesians; and the whole city was filled with confusion. *Who appeased the tumult?* The town-clerk, who advised them to be quiet, and to do nothing rashly; but rather to get the controversy determined in a legal and orderly manner, for that (being under Roman rule) they were in danger of being called in question for that day's uproarious concourse.

Paul purposes in spirit to go to Jerusalem.

Riot of Demetrius and judicious counsel of the town-clerk.

And what did Paul do after the uproar had ceased? He went to Troas. *And disappointed in not finding Titus there* (2 Cor. ii. 12, 13) *as he had expected?* He hastened into Macedonia, and there he met Titus (2 Cor. vii. 6), and overtook Timothy (2 Cor. i. 1). *And now it was that he reached the confines of Illyricum* (Rom. xv. 19); *and in parts lying to the north-west of Greece began that preaching of the gospel which* afterwards *carried him to?* Nicopolis (Tit. iii. 12). *And at a later day sent Titus into?* Dalmatia (2 Tim. iv. 10).

Paul on the confines of Illyricum.

And after Paul had gone over those parts (Macedonia), and given much exhortation to the disciples, he came into? Greece (Corinth). *And there he abode?* Three months. *Whither did Paul proceed when he left Corinth?* He went first to Philippi, where he made a short stay; and, after the days of unleavened bread, accompanied by Luke, he sailed thence to Troas. *And at Troas, where he rejoined certain of his companions who had gone on before him, and where he abode seven days, what happened when Paul was preaching, and*

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continuing his speech till midnight? A young man named Eutychus, who was sitting in a window, being overcome with sleep, fell down from the third loft, and was taken up dead. *But Paul falling on him and embracing him* (1 Kings xvii.; 2 Kings iv.) *said?* Trouble not yourselves, for his life is in him; and he revived accordingly, to the no little comfort of the onlookers.

Paul resuscitates Eutychus at Troas.

Whither did Paul proceed after he left Troas? He went on foot to Assos, and thence sailed by Mitylene, Chios, Samos, and Trogyllium, to Miletus. *What did Paul do at Miletus?* Anxious to reach Jerusalem, if it were possible for him, before the day of Pentecost, instead of visiting the church at Ephesus he sent word to the elders of the church there to come down to Miletus to meet him. *And when they had come down he said to them?* Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house, earnestly urging both upon the Jews and also upon the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. *And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save only that?* The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *But none of these things move me; neither?* Hold I my life of any account; nor is it so precious to me as the finishing of my course with joy, and the ministry which I have received of the Lord Jesus, namely, to teach earnestly the gospel of the grace of God. *And now, said he, I know that ye shall see my face no more, wherefore I take you to record this day that?* I am pure from the blood of all men; for I have not shunned to declare unto you the whole counsel of God. *Take heed to yourselves, therefore, and to?* All the flock, over the which the Holy Ghost hath made you overseers,—to feed the church of God, which he hath purchased with his own blood. *For I know this, that after my departing?* Grievous wolves shall enter in among you, not sparing the flock. *Also of your own selves?* Men shall arise, speaking perverse things, to draw away disciples after them. *And now, brethren, I commend you to God, and?* To the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. *I have coveted, continued he?* No man's silver, or

Paul's address to the Ephesian elders at Miletus;

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gold, or apparel. *Yea, ye yourselves also know that?* These hands have ministered unto my necessities, and to them that were with me. *I have showed you all things, how that so labouring?* Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *And when he had thus spoken?* He kneeled down and prayed with them all. *And they wept sore, and?* Fell on his neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.

And their grief at parting with him.

And having been accompanied by them to the ship, Paul proceeded by? Coos, Rhodes, Patara, Cyprus, Tyre, Ptolemais, and Cæsarea, to Jerusalem. *What happened at Tyre?* Paul and his companions stopped there seven days, whilst they were unloading the ship; and when they left it, the disciples who were in that city, having in vain dissuaded Paul from going up to Jerusalem, came out of it along with their wives and children; and before bidding them adieu, Paul and his companions knelt down on the shore and prayed. *And what happened at Cæsarea?* They were entertained in the house of Philip the Evangelist, one of the seven deacons who had been ordained to that office about twenty years before; and who had now four virgin daughters that did prophesy. *And whilst they tarried there?* There came down from Judæa a certain prophet, named Agabus (the same with Agabus, Acts xi.), who took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

The parting of Paul and the Tyrian disciples.

The prediction of Agabus.

And when the brethren heard these things, and, like those of Tyre, besought him not to go up to Jerusalem, what noble answer did he give them? He said, What! mean ye to weep, and to break mine heart; for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. *How were they received by the brethren, when they got to Jerusalem?* The brethren received them gladly. *And all the more so, no doubt, because of?* The liberal contribution which they had brought to the poor saints at Jerusalem, from the churches in Macedonia and Achaia (Acts xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1–4; 2 Cor. viii. 1–4). *And they went in and lodged with?* One Mnason of Cyprus, an old disciple. *And the day following?* Paul went in unto James the apostle (the Lord's brother) with whom all the elders were assembled, and

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having saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. *And they that heard?* Glorified the Lord. (And here Paul's *third* apostolic progress from Antioch may be said to have terminated.) (Acts xviii.–xxi.)

The results of Paul's ministry among the Gentiles.

*When, after Paul's arrival at Jerusalem, the disciples had heard the narrative of his success amongst the Gentiles, from his own mouth, what did they advise him to do, in order to conciliate the Jews who had been informed that he had taught all the Jews that were amongst the Gentiles to forsake the law of Moses?** They advised him to comply with a certain observance† of the Mosaic law, In order, said they, that all men may know that those things whereof they have been informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law. *Did he comply with their advice?* Yes; to the Jews he became as a Jew, that he might gain the Jews (1 Cor. ix. 19–22). *And did this compliance with Jewish law conciliate them, as his advisers expected?* No; when they saw him in the Temple, they, instigated by some unbelieving Jews which were of Asia (probably from Ephesus) dragged him forth, and beating him, would have killed him outright, had not Claudius Lysias, the chief captain of the band, informed of the tumult, come running down to his rescue, with soldiers and centurions; and, not being able in the confusion to ascertain who he was, commanded him to be bound with two chains, and carried into the castle (of Antonia).

Paul to the Jews becomes as a Jew.

Paul, rescued from the exasperated multitude,

And when he came upon the flight of steps leading up to the castle, being borne of the soldiers because of the violence of the people, the multitude following after, crying, Away with him, he said to the chief captain (in the Greek language)? May I be permitted to make a statement to thee. *To which the chief captain replied?* Dost thou understand Greek: thou art not then, as I supposed,

* What Paul *did* teach was,—that the Gentile converts were not to have the obligations of the ceremonial law (now no longer binding) forced upon them; and that, although the Jewish converts might observe the law (still not sinful) if they thought fit, yet that they were not to account the observance of it a ground of justification before God.

† The particular observance with which they advised him to comply was,—to associate himself with four men amongst them who were under the vow of the Nazarite at the time; and not only to become a Nazarite along with them, but also to be himself at the expense of the sacrifices prescribed on the completion of the vow: and it was when he and they entered into (the inner court of) the Temple to intimate to the priests their readiness to implement the obligations of their vow by the offering of the required sacrifices, that Paul was dragged forth, and outrageously maltreated, as stated in the sequel.

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that Egyptian who before these days made an uproar, and led out into the wilderness four thousand men that were murderers (sicarii or assassins). *Whereupon Paul said?* I am a Jew of Tarsus in Cilicia, a citizen of no mean city; and I beseech thee, suffer me to speak unto the people. *And the chief captain having given him licence to speak?* Paul stood upon the steps, and beckoned with his hand to the people, and addressed them in the Hebrew tongue; which when they heard they kept the more silence. *And what kind of address* did *Paul deliver to the people?* He recapitulated the particulars of his history, his early life, his conversion, and his commission to preach the gospel to the Gentiles. *How were the Jews affected with his speech?* When he spoke of being sent to the Gentiles, they lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live.

Obtains leave to address the people.

And when the chief captain ordered Paul to be brought into the castle and examined by scourging, what did Paul say to the centurion that stood by? Is it lawful for you to scourge a man that is a Roman, and uncondemned. *And when the chief captain, on being informed of this, came and asked him whether he was actually a Roman, he said?* Yea. *And to the remark of the chief captain—With a great sum obtained* I *this freedom—Paul replied?* But I was free-born. *And how was the chief captain affected when he heard that Paul was a free-born Roman citizen?* He was afraid, because he had bound him; and on the morrow he loosed him from his bonds, and commanded the chief priests and all their council to appear, wishing to know for certain wherefore he was accused of the Jews. *And Paul, earnestly beholding the council, said?* Men and brethren, I have lived in all good conscience before God until this day. *Whereupon the high priest, Ananias, commanded them that stood by him?* To smite him on the mouth. *Whereupon Paul said to him?* God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law. *And they that stood by said?* Revilest thou God's high priest. *To which Paul replied?* I wist not, brethren, that it was the high priest (who spoke); for it is written, Thou shalt not speak evil of the ruler of thy people.

Paul declares himself to be a free-born Roman citizen.

Paul denounces Ananias, the high priest.

When Paul perceived that one part of the council were Pharisees, and the other Sadducees, what did he say? He cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question.

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What effect had this upon the council? There was a dissension between the Pharisees and the Sadducees; the Pharisees saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God. *And the chief captain fearing, because of the fierceness of the dissension, lest Paul should be pulled asunder by them, commanded the soldiers to go down, and?* Take him by force from among them, and to bring him back to the castle. *What particular encouragement had Paul from heaven under these persecutions?* The night following, the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *What was the next danger to which Paul was exposed?* About forty of the Jews bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. *And how did Paul escape from this conspiracy?* The chief captain, informed of the plot by Paul's sister's son, sent Paul, under a strong guard, by Antipatris to Cæsarea, with an account of his case, to Felix, the governor.* (Acts xxiii.)

Dissension between the Pharisees and the Sadducees about Paul.

Paul divinely encouraged.

And five days after, we are told Ananias the high priest went down to Cæsarea with the elders, and with a certain orator, named Tertullus, who accused Paul before Felix, saying? We have found this man a pestilent fellow, a mover of sedition amongst all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who, also, hath gone about to profane the Temple. *And when the governor beckoned to Paul to speak, what defence did Paul make?* He said, They cannot prove the things whereof they now accuse me; but this I confess unto thee, that after the way which *they* call heresy, so worship I the God of my fathers, believing all things which are written in the Law, and in the Prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust;—and herein (that is, having and cherishing this hope), I am careful always to maintain a conscience void of offence toward God and men. *And when Felix heard the statement*

Paul accused before Felix at Cæsarea

Paul's defence before Felix.

* *Antonius*, called also *Claudius* Felix, brother of Pallas the powerful freedman of the Emperor Claudius, was appointed to the procuratorship of Judæa, A.D. 53. He was a profligate and unscrupulous governor, and on his degradation, A.D. 60, would have suffered the penalty due to his flagitious conduct, had not his brother Pallas prevailed upon the Emperor Nero to spare him. His wife Drusilla—formerly the wife of Aziz or Azizus King of Emĕsa or Emĭssa, a city and small principality on the upper Orontes—was daughter of Herod Agrippa I.

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of Paul? He put them off; and gave Paul in custody to a centurion, but with orders that none of his acquaintance should be hindered from coming and ministering to him.

And after certain days, when, in presence of Felix and his wife Drusilla, Paul reasoned of righteousness, temperance, and judgment to come, how was Felix affected? He trembled and said, Go thy way for this time; when I have a more convenient season I will call for thee. *And because Felix expected that money would be given to him by Paul for the purpose of procuring his release?* He sent for him, and communed with him, frequently. *How long was Paul detained as a prisoner at Cæsarea?* Two years—till Festus * was made governor in the room of Felix. *When Felix, willing to show the Jews a pleasure?* Left Paul bound (Acts xxiv.). *Did the Jewish rulers then drop their accusations against Paul?* No; Festus had scarcely entered on his government, when, having gone up from Cæsarea to Jerusalem, they besought him to bring Paul thither for trial, again plotting to destroy him by the way. *But Festus ordered* them? To go down to Cæsarea. *And when his accusers had gone down thither, how did Paul answer to Festus for the many and grievous complaints which the Jews preferred against him?* He said, To the Jews I have done no wrong, as thou very well knowest—I appeal unto Cæsar. *And Festus, after conferring with the council, said?* Hast thou appealed unto Cæsar—unto Cæsar shalt thou go.

Felix trembles at Paul's preaching.

Paul's answer to Festus.

And after certain days, king Agrippa† accompanied by his sister Bernice,‡ having come unto Cæsarea to salute Festus, governor of

* *Porcius* Festus, who succeeded Felix in the procuratorship of Judæa, A.D. 60, was an able and vigorous but conciliatory governor. He was the last of the Roman governors of Judæa who enjoyed in any considerable degree the respect and affection of the Jews; but the disorders of the province had by this time become incurable, and after his death, A.D. 62, riot and insurrection made rapid headway.

† Herod Agrippa (II.) the younger was only seventeen years old, and at Rome with the Emperor Claudius, when his father died. Claudius was inclined to bestow upon him all the dominions of his father, but was dissuaded from doing so by his ministers, on account of his youth. On the death of his uncle, Herod king of Chalcis (a city and petty principality in Cœle-Syria), his father's brother, A.D. 48, Claudius bestowed the sovereignty of this small principality upon his nephew; but Agrippa did not leave Rome till A.D. 53, when Claudius, taking from him Chalcis, bestowed upon him the more extensive dominion, the tetrarchate of Philip, namely, Gaulonitis, Trachonitis, Batanæa, &c.; to which Nero, who had also a great affection for Agrippa, afterwards added a considerable part of the tetrarchy of Herod Antipas, namely, Galilee and Peræa. For the sequel of his history, see note to Vespasian and Titus, p. 251.

‡ Married first to her uncle Herod king of Chalcis, and afterwards to Polĕmōn king of Pontus (in the north-east of Asia Minor), whom she left, and, during the remainder of her life, resided chiefly with her brother Agrippa—not without suspicion of incestuous intercourse.

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Judæa, when he heard of Paul's case, said to Festus? I also would hear the man myself. *And when Paul was brought before Agrippa, in presence of the principal men of the city, what kind of address did he deliver?* He stated his manner of life from his youth up, saying, I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth; and having narrated his miraculous conversion on his way to Damascus, he said, Whereupon, O king Agrippa, I was not disobedient to the heavenly vision, but showed first to the Jews, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *And further, having obtained help of God, said he?* I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, namely, that Christ should suffer, and that he should be the first that should rise from the dead.

Paul's defence before Festus and Agrippa.

And as he thus spoke for himself, Festus said with a loud voice? Paul, thou art beside thyself; much learning doth make thee mad. *To which Paul replied?* I am not mad, most noble Festus, but speak forth the words of truth and soberness. *And when Paul said to king Agrippa, Believest thou the prophets; I know that thou believest—Agrippa replied?* Almost thou persuadest me to be a Christian. *And Paul said?* I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds. *And what opinion of Paul did Agrippa express to Festus?* That he had done nothing worthy of death or of bonds, and might have been set at liberty if he had not appealed unto Cæsar (Acts xxv. and xxvi.).

Agrippa almost persuaded to be a Christian.

How was Paul conveyed to Rome? He launched from the port of Cæsarea, along with certain other prisoners, under the charge of one Julius, a centurion of Augustus's band, in a ship of Adramyttium, about to proceed thither, alongst the coast of Asia Minor. *How did Julius treat Paul?* He entreated him courteously; and on the day after sailing, when they touched at Sidon, allowed him to go on shore to see his friends, and refresh himself. *Whither did they proceed after setting sail from Sidon?* The winds being contrary, they sailed under the lee (that is, to the east and north) of Cyprus; and having traversed the whole length of the Sea of Cilicia and Pamphylia, they came to Myra, a city of Lycia. *And there they embarked in?* A ship of Alexandria, sailing for Italy. *And from the prevalence*

Paul embarks at Cæsarea for Rome;

But is put on board of another ship at Myra,

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of contrary winds, having, with difficulty, after many days' sailing, come over against Cnidus, in the south-west angle of Asia Minor, they then steered? Southward; and having, with much ado, cleared cape Salmone, at the eastern extremity of Crete, they sailed under the lee (that is, to the south) of that island, till they came to a station called the Fair Havens, near the city Lasea. *Whence, although admonished by Paul of the perils that awaited them, they attempted to gain the more commodious winter harbour of?* Phenice —further to the west. *But after sailing for a short way close alongst the shore, the ship (towing her boat astern) was caught by?* A tempestuous wind, called Euroclydon (now a *Levanter*), and driven under the lee of an island called Clauda. *When, having taken on board the boat and* undergirded *the ship, they trimmed their sails, so as to avoid?* Falling into the Syrtis (on the African coast—between Tunis and Tripoli). *And the tempest still raging, they, on the following day?* Proceeded to throw the *cargo* overboard. *And on the third day?* They, passengers as well as crew, threw overboard all the movable and not indispensable *gear* of the ship, with their own hands.

And is driven by a tempest under the lee of Clauda.

And when neither sun nor stars had appeared for many days, and when all hope of being saved was taken away, Paul stood forth in the midst of them and said? Sirs, I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship: for there stood by me, this night, the angel of that God whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee;—howbeit, said he, we must be cast upon a certain island. *And on the fourteenth night, as they were driven up and down in Adria, about midnight the shipmen (probably from the sound of the breakers heard by them in the pauses of the storm) deemed that?* They were drawing near to land. *And finding, from their soundings, that the water was rapidly shoaling?* They cast four anchors out of the stern, and wished for the day. *And the shipmen, with intent to secure their own escape, let down the boat over the ship's side into the sea, on pretence of being about to?* Cast anchors out of the foreship. *But Paul said to the centurion and to the soldiers?* Except these abide in the ship ye cannot be saved. *Whereupon the soldiers?* Cut away the rope, and let the boat go adrift. *And as the fourteenth day approached, Paul besought them all, after their long-continued fasting, to refresh themselves by taking some food, assuring them that?* Not a

Paul exhorts his shipmates to be of good cheer,

And to refresh themselves by taking some food.

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hair would fall from the head of any one of them. *Himself setting the example by?* Taking food, and giving thanks to God, and eating in presence of them all.

And then were all that were in the ship—two hundred, threescore, and sixteen souls—of good cheer, and? Partook of food as Paul had desired them. *And when they had eaten enough, they still further lightened the ship by?* Throwing overboard even *their provisions. And having taken up the anchors, loosed the rudder bands, and hoised up the foresail to the wind, they?* Ran the ship aground into a creek where two seas met. *And the forepart?* Stuck fast, and remained unmovable. *But the hinder part?* Was broken with the violence of the waves. *And the counsel of the soldiers (answerable as they were with their lives for their detention) was?* To kill the prisoners, lest any of them should escape. *But the centurion, anxious to save Paul?* Kept them from their purpose, and commanded them to save themselves as they best could. *And, as Paul had predicted?* They all got safe to land; some by swimming, some on planks, and some on fragments of the wreck.

The ship run aground on the island Melita;

And having got on shore they ascertained that the island was called? Melita. *How did the barbarous people—the natives—of the island treat them?* They showed them no little kindness, and kindled a fire to warm them, because of the rain and the cold. *And when Paul had gathered a bundle of sticks, and laid them on the fire?* There came a viper out of the heat, and fastened on his hand. *And when the barbarians saw the viper hanging on his hand, they said among themselves?* This man without doubt is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. *But Paul, unharmed?* Shook off the viper into the fire. *And they continued looking at him, expecting?* That he would swell, or fall down dead suddenly. *And when they still continued looking at him for long, and saw no harm come to him?* Changing their mind regarding him, they said that he was a god.

The inhabitants of which show them no little kindness,

By whom, in the island Melita, were Paul and his companions entertained courteously during three days? By Publius, the chief man of the island, whose possessions were in that quarter. *And to the father of Publius, who lay sick of a fever and of a bloody flux?* Paul went in, and prayed, and laid his hands on him, and healed him. *And when this was done?* Others also, who had diseases in the island, came and were healed. *And these honoured Paul and his com-*

Publius especially, the chief man of the island.

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panions with? Many honours, and loaded them, at their departure, with such things as were necessary. *How long did Paul stay in Melita?* Three months.

After leaving Melita whither did he and his companions proceed? Having embarked in an Alexandrian ship—with the *sign* of the Dioscuri (Castor and Pollux) the tutelary deity of ships and sailors, which had wintered in the isle—and having touched at Syracuse, and Rhegium, they at length landed at Puteoli, whence they proceeded by Appii Forum and the Three Taverns to Rome. *How long did they tarry at Syracuse?* Three days. *And how long at Rhegium?* One day. *And on the invitation of certain brethren whom they found at Puteoli, they tarried there?* Seven days. *Did any of the brethren from Rome, when they heard of Paul's approach, come to meet him?* Yes; as far as Appii Forum (forty-three miles from Rome). *Whom when Paul saw?* He thanked God, and took courage.

Paul proceeds from Melita to Syracuse, Rhegium, and Puteoli.

And when Paul and his fellow-prisoners came to Rome, to whom did the centurion deliver them? To the captain of the guard. *And was Paul himself kept in close confinement after his arrival?* No; he was allowed to dwell in a private house, with only a single soldier for his guard. *What was the first work of Paul the aged—a prisoner for the hope of Israel—after he came to Rome?* He called to him the chief of the Jews; and after having stated the cause of his having come thither, he, at their request, discoursed to them, from morning till evening, concerning the religion of Jesus; proving, both from Moses and the Prophets, that he is the true Messiah. *What was the effect of this discourse upon the Jews?* Some believed, and others not. *Upon which Paul said?* Well spake the Holy Ghost by Esaias the prophet (Isa. vi.) unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. *Be it known unto you, therefore, continued he?* That the salvation of God is sent unto the Gentiles, and that *they* will hear it. *How long did Paul continue in captivity at Rome at this time?* Two whole years, in his own hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus

Paul's first work after he reached Rome.

Paul for two years dwells at Rome in his own hired house.

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Christ, with all confidence, no man forbidding him (Acts xxvii., xxviii.).

Were the labours of Paul during his two years' captivity at Rome attended with any remarkable success? Yes; even members of the imperial household were in the number of his converts (Phil. i. 13, 14; iv. 22). *How did Paul at last obtain his liberation?* It is not known by what means Paul obtained his liberty; but it is probable that it was in consequence of the inability of the Jews to bring any substantial accusation against him; or it may have been that he was indebted for his deliverance to the intercession of some Christian friend in the palace of the emperor.

Can any further particulars of the life of the great apostle of the Gentiles be collected from the sacred writings? The New Testament *History* concludes with the account of Paul's first imprisonment at Rome, but we learn from scattered notices in such of his epistles as were written subsequently—namely, the Epistles to Timothy and Titus—that after he was at liberty he continued to labour most indefatigably in the exercise of his sacred vocation; and we learn from other sources,* that he returned to Rome again, where he was thrown into prison, and at last beheaded as a martyr for Jesus Christ, in the reign of the Emperor Nero. *When about to suffer death does it appear that he was at all dismayed at the near prospect of his dissolution?* Quite the contrary; for, conscious of his integrity, he says, I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing (2 Tim. iv.).

The close of Paul's earthly pilgrimage.

THE APOCALYPSE.

The last book of the canonical Scriptures is entitled? The *Apocalypse*, or *Revelation* of St. John the Divine; that is, John the Evangelist, the disciple whom Jesus loved. *Consisting of a narration of things shown to him by?* The angel of the Lord, when he was in the Spirit on the Lord's day, and in the isle of Patmos for the word of God and for the testimony of Jesus Christ. *The book consists of*

John in the isle of Patmos.

* Namely, from Clemens Romanus, bishop of Rome in the latter part of the first century; and from Eusebius, an ecclesiastical historian in the time of Constantine.

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two parts—the first relating to? The things that are. *And the second to?* The things that must and shall be hereafter. *The contents of the first part briefly are?* A salutation to the seven churches of Asia—namely of Ephesus, of Smyrna, of Pergamos, of Thyatira, of Sardis, of Philadelphia, and of Laodicea;—a vision of one like to the Son of man, all glorious, walking in the midst of seven golden candlesticks, with seven stars in his right hand, and a sharp two-edged sword proceeding out of his mouth;—and addresses or letters to each of the same seven Asiatic churches (Rev. i.–iii.). *And the second part consists of?* A series of visions which were vouchsafed to the beloved disciple, symbolically showing forth the conflicts and sufferings of the Church *militant*, together with the Lord's judgments upon its enemies; concluding with his vision of the Church *triumphant*, in the descent of the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, having a wall great and high, and twelve gates guarded by twelve angels, inscribed with the names of the twelve tribes of the children of Israel; the length, the breadth, and the height of it being equal; each of its gates a single pearl; and the street of it pure gold, as it were transparent glass; with no temple therein, for the Lord God Almighty and the Lamb are the temple of it; and having no need of the sun nor of the moon to shine in it, nor of any candle, for the Lord God giveth them light, and the Lamb is the light thereof: having in the midst of the street of it a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; and on either side of the river the tree of life, bearing twelve manner of fruits, and yielding her fruit every month; the leaves of the tree being for the healing of the nations.

His vision of the Son of man,

And of the New Jerusalem.

And who are they that shall be privileged to enter in and dwell there? They that do His commandments shall have right to the tree of life, and shall enter in through the gates into the city; and the nations of them that are saved shall walk in the light of it: there shall in no wise, however, enter into it anything that defileth, neither whatsoever worketh abomination, or whosoever loveth or maketh a lie, but only they who are written in the Lamb's book of life. *In the Lord's closing injunction to the apostle, therefore, by the mouth of his angel, not to seal—that is, not to keep secret—the revelations that had been made to him, what urgent reason does he add wherefore every man that hath this hope in him should instantly set about purifying*

Those who will be privileged to dwell there.

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himself even as He is pure (1 John iii. 3)? *The time*, he says, *is at hand:* he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still: I am Alpha and Omega, the beginning and the end, the first and the last; and, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. *To which John reverently replies?* Amen: Even so, come, Lord Jesus. *And this book—the record of these visions, the Apocalypse or Revelation, the last book of the canonical Scriptures—closes with the often repeated apostolical benediction?* The grace of our Lord Jesus Christ be with you all: Amen (Rev. iv.-xxii.).

Urgent reasons for instant and vigorous preparation.

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APPENDIX.

BRIEF HISTORICAL NOTICES OF THE FOUR GREAT EMPIRES OF ANTIQUITY.

INTRODUCTION.

THE current of population, after the Flood, appears to have proceeded *southward* from the original seat of the human family, along the banks of the two great rivers which unite and flow into the Persian Gulf, and then to have separated into two branches; the one proceeding along the coasts of Arabia to the shores of the Red Sea, which it crossed, and founded the kingdom of Meroë in Ethiopia, in the so-called *island* of Meroë—the peninsular region between the Atbara and the White Nile; and the other proceeding eastward across the mouths of the Indus, carrying with them arts and institutions of a corresponding character to those which their brethren established on the banks of the Nile.* The western branch advanced with the stream, and first established the kingdom of Upper Egypt, and at last spread over Lower Egypt and the Delta: but this was long anterior to the commencement of history; for, even as early as the days of Abraham, Lower Egypt was the seat of a rich, flourishing, and civilized community. It would appear, also, that another portion of the human family had moved *westward*, for there is architectural evidence still extant of a civilized people having occupied Greece and Italy at a very remote period; and as the progress of this people westward can be traced through Thrace, the general opinion is, that they entered Europe from Asia, by crossing the Bosporus and the Hellespont. We find, too, that at a very early period a trading people occupied the coast of Phœnicia, which is said to have been originally colonized from Egypt, and from which Cadmus is believed to have introduced the knowledge of letters into Greece.

The peopling of Africa.

The peopling of Europe.

* The notion that Egypt and Western India were colonized from the same source receives strong confirmation from the striking resemblance which subsists between their religion and social institutions; for not only is *caste* the great social distinction in both, but so strongly were the sepoys (Hindû soldiers), who joined the British army in Egypt (1801), convinced that they had found their own temples in those of Denderah, that, when they came in sight of them, they proceeded to perform their devotions with all the ceremonies customary in their own country.

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ASSYRIO-BABYLONIAN EMPIRE.

The first great empire that arose after the Flood was the Assyrio-Babylonian.

Nineveh and Babylon.

Of this empire, the history of which is involved in the deepest obscurity, Nineveh, on the east bank of the Tigris, nearly opposite the modern town of Mosul, and Babylon, on both sides of the Euphrates, about two hundred and fifty miles to the south of Nineveh, were alternately the capital cities. Chaldæa, loosely put for Babylonia, was only a province of the empire; and the Chaldæans or Chaldees (celebrated as diviners)—often put for the Babylonians—were only a dominant tribe, originally from the north of Mesopotamia, or, as some think, a sacerdotal caste occupying the same relative position among their countrymen as the Brahmins do in Hindûstan. PUL, the first king of Assyria who invaded Canaan, rendered Menahem, king of Israel, tributary to him about the year 770 B.C. In the year 747 B.C., Nabonassar, governor of Babylon, aided by Arbăces, governor of Media (both Media and Babylonia being at that time provinces of Assyria), shook off the yoke of Assyria, to which Babylon had been subject for more than five hundred years. The accession of Nabonassar to the throne of Babylon, 747 B.C., is famous as a chronological epoch, and is called the Era of Nabonassar. About 712 B.C. the reigning king of Babylon was MERODACH-BALADAN, who sent his congratulations to Hezekiah, king of Judah, on the recovery of his health. Of the Assyrian monarchs after Pul, those whose names occur in Scripture are TIGLATH-PILESER, SHALMANESER, SARGON, SENNACHERIB, and ESARHADDON—the last of whom made himself master of Babylon, and annexed it to the Assyrian Empire again. In a subsequent reign, Nabopalassar, governor of Babylon, revolted, and in conjunction with Cyaxares, king of Media, besieged, took, and utterly destroyed Nineveh, *probably* about the year 605 B.C.; and Babylon became thenceforth the capital of the empire. The Babylonian monarchs whose names occur in Scripture after this are NEBUCHADNEZZAR, EVIL-MERODACH, and BELSHAZZAR. Belshazzar was slain on the night of his impious feast, according to Daniel's interpretation of the handwriting on the wall, and his city and kingdom taken possession of by the united Median and Persian armies, commanded by Cyrus, the nephew and general of Darius the Mede. This event took place in the year 538 B.C.

The Era of Nabonassar.

Destruction of Nineveh.

MEDO-PERSIAN EMPIRE.

Arbaces, the governor of Media, who, in conjunction with Nabonassar, governor ot Babylon, threw off the yoke of Assyria, exercised sovereign authority over his countrymen, without assuming the title of king. But at length Dejŏces caused himself to be declared King of the Medes, and founded Ecbatăna. Dejoces was the grandfather of Cyaxares, the ally of Nabopalassar, when he destroyed Nineveh: and *he* again was the grandfather of Cyaxares II., called in Scripture Darius the Mede; whose sister having married Cambÿses, king of Persia, became the mother of Cyrus. After the death of Cyaxares and Cambyses, Cyrus, who succeeded both in their dominions, united the Median and the Babylonian monarchies to the Persian; and of the three formed what is called the Medo-Persian which commenced 536 B.C., and lasted 206 years.

Cyrus the founder of the empire.

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The names of the Persian monarchs were—CYRUS, the founder of the monarchy, who fell fighting against the Massagětæ, B.C. 529. CAMBYSES, his son, who conquered Egypt, and died B.C. 521. SMERDIS *Magus*, an impostor, who pretended to be the brother of Cambyses, reigned only seven months, and his death was accompanied by an indiscriminate massacre of the Magi. DARIUS HYSTASPES, a Persian nobleman of high standing, was then raised to the throne. He it was whose generals, Datis and Artaphernes, invaded Greece, and were signally defeated at Marăthon, in Attica, B.C. 490. Darius Hystaspes died B.C. 485, nominating as his successor XERXES I., his son by Atossa, the daughter of Cyrus. Xerxes having invaded Greece with an immense host, was defeated in a naval engagement at Salămis, B.C. 480; and his commanders, in the following year, 479 B.C., utterly and simultaneously routed at Platæa and Mycăle. Xerxes was murdered B.C. 465, and succeeded by his son, ARTAXERXES I., *Longimănus*, who reigned with equity and moderation for forty years, and died B.C. 425. He was succeeded by his son XERXES II., who was murdered in the first year of his reign, by his brother SOGDIĀNUS; who, after being in possession of the throne for seven months, was murdered by his illegitimate brother Ochus, known in history as DARIUS II., or *Nothus*, who reigned with reputation till his death, B.C. 405; and was then succeeded by his son ARTAXERXES II., or *Mnemon*, the most notable event of whose reign was the battle of Cunaxa and the retreat of the *Ten Thousand*. He was succeeded by his son ARTAXERXES III., *Ochus*, B.C. 358, who ruled tyrannically, and was poisoned by his favourite, Bagōas, who raised his youngest son ARSES to the throne, B.C. 338; but afterwards murdered him and all his family, and, B.C. 336, raised up in his place DARIUS III., *Codomānus* (descended from Darius Nothus), the antagonist of Alexander, by whom he was defeated on the Granicus, at Issus, and at Gaugamela, and with whose reign the Persian Empire terminated, B.C. 331.

The Persians invade Greece;

But with most disastrous result.

The empire subverted by Alexander the Great.

GRÆCO-MACEDONIAN EMPIRE.

Hellas, the most general name for the whole of Greece, though originally the name of only a small district of Thessaly, and, amongst the Greeks themselves, not denoting any particular country *geographically* limited, but simply the abode of the *Hellēnes* wherever they happened to be settled (for the Greek colonies of Cyrene, of Syracuse, of Tarentum, and of Smyrna, were all said to be in Hellas), was in the first ages peopled by a race of men called the *Pelasgi*. The name Græcia, applied to this country by the Romans, probably originated in the circumstance of their first becoming acquainted with the tribe of the *Græci*, who appear at an early period to have dwelt on the west coast of Epīrus. The Pelasgi appear to have been very extensively diffused, occupying not merely Greece and its islands, but the greater part of Italy and Sicily, and the west coast of Asia Minor. This is inferred from the similarity of religion, manners, language, and style of architecture which prevailed in all these countries. In the succeeding periods of the history of Hellas, known under the name of the mythic and heroic, poetry and tradition present us with wars, battles, and sieges, naval expeditions to distant regions, and numerous exploits of single heroes. In the age succeeding the Homeric, the whole of the

The Pelasgi.

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people of Greece comprised under the name of Hellenes were divided into the separate races, Dorians, Æolians, Ionians, and Achæans, descended respectively from Doris, Æölus, Ion, and Achæus; the two former the sons, and the two latter the grandsons of Hellen. This genealogy, it is probable, is not to be understood literally; and all we are to collect from it is, that at the time it was framed, a more intimate relation prevailed between the last two of these separate races, which was expressed by making the individual personifications of them sons of one father, and distinct from the other two, which were perhaps regarded as elder branches of the Hellenic family.

The Dorians, Æolians, Ionians, and Achæans.

The Greeks, at a very early age, settled down into a number of distinct independent communities—a condition of political existence to which the peculiar configuration of their country, consisting, as it does, of a number of isolated valleys surrounded by lofty and craggy mountains, essentially contributed. But though politically disunited, the Greeks possessed in common several powerful conservative bonds of union. They were, as we have seen, according to their own belief, all of one blood, boasting of their descent from one common ancestor (Hellen); and they looked upon all the world besides as barbarians. They were united by a community of language, of traditions, of literature, and of religion. Their common language, though consisting of several notable dialectic varieties, was such that every Greek understood the speech of every other Greek. The national traditions were embodied in the works of Homer, Hesiod, and the other early poets, which formed at once the repository of their traditionary achievements and the recognized standard of literary language. They all worshipped the same gods, and held sacred the same localities; and when the will of the Deity was to be ascertained in regard to any important enterprise, all Hellas sought oracular responses at Delphi and Dodona.*

Conservative bonds of union.

* *Oracle* was the Roman name used to denote the place where answers were supposed to be given by the gods to those who consulted them respecting the future. Sometimes, also, it was used to denote the response which was delivered, and sometimes the deity from whom the response was imagined to proceed. The most ancient of the Greek oracles was that of Jupiter at Dodona, in Epirus, coeval with that of Jupiter Ammon in the Libyan Desert; but by far the most renowned was that of Apollo at Delphi, in Phocis. There were various other oracles both of gods and of heroes, but they were of inferior reputation. The responses of the ancient oracles were for ages looked up to by the Greeks and Romans with unbounded confidence and respect; but in process of time they began to lose their hold on the public mind; and in the time of Cicero even the oracle of Delphi was looked upon, by the learned at least, with distrust, if not with contempt. The advent of Christ shook the whole fabric of ancient superstition to its base; and now,—

> "The oracles are dumb;
> No voice or hideous hum
> Runs through the archèd roof in words deceiving.
> Apollo from his shrine
> Can *now* no more divine,
> With hollow shriek the steep of Delphos leaving.
> *And now* no nightly trance or breathèd spell
> Inspires the pale-eyed priest from the prophetic cell."—MILTON.

But, thanks be to God, we, upon whom the ends of the world have come, have a more sure word of prophecy—even his own lively oracles—whereunto we do well to take heed, as unto a light shining in a dark place, till the day dawn, and the day-star arise in our hearts (Acts vii.; 1 Cor. x.; 2 Peter i.).

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Their unity, too, was greatly promoted by their Amphictyonies, composed of deputies from different states. Of these there were several; but the one which almost monopolized the name was *The Council of Amphictyons*, of which the main functions were to guard the temple of Apollo at Delphi, and to restrain the states represented in it from mutual violence. It is said to have been instituted by Amphictyon, the son of Deucalion; but it is more probable that the proper orthography is Amphictions, and that it as well as other confederacies of the same sort was so named, as the word would denote, from its consisting originally of tribes which *dwelt around* the temple at which they worshipped, and which they supported in common. *The Amphictyonic Council* consisted originally of deputies from twelve tribes, all of which belonged to that part of the country that lay to the north of the Isthmus; but it was eventually joined by the Dorians of Peloponnesus, and its influence extended over the whole of Greece. It met twice in the year—alternately at Delphi and (the village Anthēla, near) Thermopylæ.

The Council of the Amphictyons,

Which met at Delphi and Anthēla alternately.

The Greek nationality, too, was still further conserved by their solemn games,*

* These games, four in number, were the Olympic, the Pythian, the Isthmian, and the Neměan—the frequent allusion to which in the writings of St. Paul renders some acquaintance with their nature and objects indispensably necessary to the student of Scripture. The *Olympian*, in honour of Olympian Jupiter, were celebrated every fifth year at Olympia, a city of Elis; and in them the prize of the victor was a wreath of wild olive. The *Pythian*, in honour of Pythian Apollo, were celebrated every fifth year at Delphi, or Pytho; and in them the prize was a wreath of laurel, beech, or palm, or a garland of apples. The *Isthmian*, in honour of Palæmon or Melicertes, and afterwards of Neptune, were celebrated every third year on the Isthmus of Corinth, at the temple of the Isthmian Neptune; and in them the prize was a crown of pine. The *Neměan*, in honour of Opheltes or Archemōrus, and afterwards of Nemean Jupiter, were celebrated every third year at Nemea, a city and sacred wood of Argōlis; and in them the prize was a parsley crown. In these games the contentions at first were in the foot-race alone; but there were afterwards added wrestling, leaping, throwing the quoit and javelin, boxing, with horse and chariot racing. The prizes were of small value, that the competitors might be stimulated by motives of glory only, and not by the sordid hope of gain. The victor in any of these national festivals was considered to confer honour on the state to which he belonged. He entered his native city in triumph, in a chariot drawn by four white horses, through a breach made in the walls for his reception; in order to intimate, says Plutarch, that the state which possessed such a citizen had no need of walls to defend it. In these games, none but persons of true Hellenic descent were permitted to contend; and no person who was himself a criminal, or nearly related to such, was allowed to enter the lists. Barbarians might be spectators, but slaves were utterly excluded. All intending competitors, moreover, were obliged to repair to the public gymnasium at Elis, ten months before the solemnity, where they were subjected to a course of careful and laborious training for the coming contest. The rewards that were given in these games, together with the gods and heroes to whom they were consecrated, have been thus elegantly rendered into English by Addison from the Greek:—

> "Greece, in four games thy martial youth were trained;
> For heroes two, and two for gods ordained:
> Jove bade the olive round his victor wave;
> Phœbus to his an apple-garland gave;
> The pine, Palæmon; nor with less renown
> Archemorus conferred the parsley crown."

In order to understand the full force of the apostles' comparison in 1 Cor. ix. and 1 Pet. v., we must compare with these fading vegetable crowns, that unfading and incorruptible crown which the gospel promises "to him that overcometh" (Rev. ii., iii.).

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which were celebrated in honour of the gods. The immense concourse of people, from all parts of Greece, that attended these festivals, especially the Olympian, furnished a fit audience for literary productions, and stimulated to the composition of works worthy of being laid before them; and poetry and statuary received an impulse from the demand made upon them to aid in perpetuating the victors' fame. These festivals, too, constituted a centre for the commerce of all Greece, to which persons resorted, not merely from a desire of seeing the games, but from the opportunity it afforded them of prosecuting a gainful traffic.

The Olympian games.

The more remarkable events of the heroic period of Greece were,—

The Argonautic Expedition*	B.C. 1263
The First Theban War†	1224
The Second Theban War; that is, of the Epigoni‡	1214
The Trojan Expedition§	1198
The Capture of Troy‖	1184
Return of the Heracleids, or the Dorian Migration¶	1104

* The Argonautic expedition to Colchis, which set sail from the harbour of Iolcos, at the head of the Pelasgicus Sinus, in Thessalia—so called from the ship Argo in which it was performed—was undertaken by Jason, a prince of Thessaly, accompanied by about fifty of the most renowned heroes of the age (amongst whom were Hercules and Theseus, Castor and Pollux, Orpheus and Amphion, Esculapius the physician, and Tiphys, who acted as pilot), for the recovery of the *Golden Fleece* of the ram which carried Phryxus, son of Athamas, king of Thebes, from Bœotia to Colchis, and for the sake of which Phryxus had been murdered by his kinsman Æetes, the Colchian king; who, having slaughtered the ram, had its fleece suspended on a tree, in a grove consecrated to Mars, and guarded by two brazen-footed, fire-breathing bulls, and by a venomous dragon that never slept; but which, nevertheless, Jason succeeded in carrying off, by the help of Medea the sorceress, daughter of Æetes.

† The war of the "Seven against Thebes" was undertaken by Adrastus, king of Argos, in favour of his son-in-law Polynices, son of Œdipus, who had been deprived of his share of the sovereignty of that city by his brother Eteocles. The army of Adrastus was led on by himself, and Polynices and five other generals, with the design of attacking simultaneously the seven gates of Thebes. The two brothers submitted their quarrel to the arbitrament of single combat, and fell by each other's hands; and in a desperate battle that ensued the assailants were utterly routed, and Adrastus alone of the seven generals survived the conflict.

‡ The Epigoni (*After-born*) were the sons and *descendants* of the Greek heroes killed in the first Theban war, who, ten years thereafter, resolved to avenge the death of their fathers, and under Thersander (some say Alcmæon) marched against Thebes, which, after a fierce struggle, they took and razed to the ground—Ægialeus being the only person of note amongst the Epigoni who fell in the conflict.

§ The Trojan expedition was undertaken by the confederated Greeks, under the leadership of Agamemnon, king of Mycenæ, for the recovery of Helen, the wife of Menelaus, king of Sparta; who, in violation of the laws of hospitality, had been carried off by Paris, son of Priam, king of Troy. The most famous of the Grecian leaders after Agamemnon were Achilles, Ajax, Diomedes, and Ulysses; and the great champion of the Trojans was Hector, son of Priam and husband of Andromache.

‖ The action of Homer's *Iliad*, the great Greek Epic, commences in the tenth year of the siege; and has for its ground-work "the wrath of Achilles" in consequence of being deprived of his mistress Briseis, by Agamemnon, the commander-in-chief of the expedition. It is divided into twenty-four books, which detail the veering fortunes of the siege during the estrangement of Agamemnon and Achilles; their eventual reconcilement; the slaughter of Hector by Achilles, in revenge for the death of his friend Patroclus; and wind up with the solemn obsequies of the Trojan hero.

¶ The Heracleids were a race of Dorian warriors, said to be the descendants of Hercules, who in a former age had been unjustly excluded from the throne of Argos, and

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The return of the Heracleids was followed by great commotions and numerous displacements, and the shores of the Mediterranean and of the Black Sea were at length studded with settlements of emigrant Greeks. The Æolians colonized Lesbos and the north-west coast of Asia Minor, from the isle Cyzicus in the Propontis to the river Hermus; the Ionians made themselves masters of Chios and Samos, and also of the coast of the mainland from the Hermus to the Mæander; and the islands of Rhodes and Cos and the south-west coast of Asia Minor were taken possession of by the Dorians: and thus originated the Grecian colonies in Lesser Asia, where philosophy, science, and the arts, flourished long before they attained to any perfection in the mother country. No great kingdom existed at that time in Lesser Asia; but at length the kingdom of Lydia arose, of which Sardeis, at the foot of Mount Tmolus, was the capital. Crœsus, the most powerful of the Lydian kings, made the Greeks of Asia tributary to the Lydians; and was, in his turn, conquered by Cyrus, B.C. 545: whereupon the Lydian merged in the Persian monarchy, and the Grecian colonies became part of the dominions of the Great King.

The Greek colonies in Asia Minor and its islands.

The kingdom of Lydia.

Long before the time of Cyrus, however, Sparta had become a flourishing and powerful state, under the legislation of Lycurgus; and more recently Athens, too, had risen to distinction under the legislation of Solon. In the first year of the seventieth Olympiad*—that is, in the year B.C. 500—the Ionians revolted, and invoked the aid of the Athenians, as head of the Ionian race, to assist them. The desired aid was granted; and thus was incurred the anger of the Persian, the favourite object of whose ambition was thenceforth the conquest of Greece and its islands. The first Persian expedition against Greece, under Mardonius (B.C. 492), came to nothing, in consequence of his fleet being wrecked off Mount Athos. The second Persian expedition against Greece, under Datis and Artaphernes (490 B.C.), having landed in Attica, was routed at Marathon by the Athenians and Platæans, under the command of Miltiädes. Ten years later (480 B.C.) Darius's son Xerxes led two millions of Asiatics across the Hellespont for the purpose of subjugating Greece. A fleet of 1200 vessels accompanied this prodigious host by sea. A band of Spartans and Thespians, under Leonidas, first gallantly but unsuccessfully disputed their progress by land at the pass of Thermopylæ; and on the same day their fleet was encountered with partial success by the Greeks off Cape Artemisium. After forcing the pass of Thermopylæ, and making an unsuccessful attempt upon Delphi, the Persians took Athens; but in the autumn of the same year the signal naval victory at Salamis, gained over the Persians by the Greeks under

The Ionians revolting, the Persians prepare to invade Greece.

Battle of Marathon.

Battle of Salamis.

whose immediate progeny were forcibly expelled from the Peloponnesus. Their descendants, about eighty years after the Trojan war, from the vicinity of Bœotia, invaded and conquered the Peloponnesus; and this invasion is what is known in history by the name of the Dorian Migration, or Return of the Heracleids.

* The Olympiads were periods of four years, and were reckoned from 776 B.C. To reduce Olympiads to years B.C., subtract one from the Olympiad, and one from the odd years, if any; then multiply the Olympiad by four, and add the odd years; subtract the product from 776, and the remainder will be the year B.C.

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Themistocles, induced Xerxes to return into Asia, leaving his general Mardonius with 300,000 men behind him in Thessaly.

In the following year (479 B.C.) these were utterly routed at Platæa by the Athenians and Spartans, under the command of Pausanias and Aristides; and on the same day the Greeks, commanded by Leotychides (king of Sparta) and Xantippus (the father of Pericles), gained a great naval victory over the Persians at Mycăle, on the coast of Asia Minor. And thus was Greece freed for ever from the fear of Persian invasion. Athens was now rebuilt, and surrounded by a wall of great strength; and the port of Piræus, having been fortified and connected with the city by *Long Walls*, Athens became the leading state in Greece.

Athens and Sparta contend for the Hegemony.

The next *great* event of enduring result in the history of Greece, after the battles of Platæa and Mycale, was the Peloponnesian war, which, originating in a quarrel between Corinth and her colony Corcyra, commenced B.C. 431. The Corcyræans applied to Athens for assistance; and Corinth having appealed to Sparta, the war became a struggle for supremacy between Athens and Lacedæmon. In the second year of the war Athens was visited by a frightful pestilence, and Pericles became one of its victims. The next most remarkable event of the war *in* Greece was the heroic and gallant defence of the small town of Platæa against the Peloponnesians. The two most remarkable men who took an active part in the war were Brasidas the Spartan and Alcibiades the Athenian. In 413 B.C. the Athenians sustained a disastrous defeat at Syracuse; and at length, in the year 405 B.C., they were vanquished by the Lacedæmonians in a sea-fight at Ægos-Potamos, in the Thracian Chersonese: and Lysander, the Spartan commander, having proceeded to the Piræus with his victorious squadron, the city, closely pressed by sea and land, was compelled to surrender, B.C. 404, twenty-seven years after the commencement of the war, and the *Long Walls* were demolished to the sound of martial music.

Athens surrenders to Sparta.

The years that elapsed between the commencement of the Persian wars and the close of the Peloponnesian war are the most illustrious in the Grecian annals. After the close of the Persian wars it was that Athens became "Mistress of the Sea." Then, too, it was that Cimon son of Miltiades laid the foundations of the *Long Walls*, and built the Temple of Theseus which still remains. The Parthenon (sacred to the virgin goddess Athēna) and the Propylæa (*gateways* or *entrances*) of the Acropolis, adorned with the sculptures of Phidias, were the work of Pericles, who "wielded at will the fierce Democratie" during a period of forty years, and whose administration forms one of the most brilliant epochs in the history of civilization. That, too, was the age of Pindar, the prince of lyric poets; of the dramatists Æschylus, Sophocles, Euripides, and Aristophanes; of the historians Herodotus and Thucydides; and, above all, of Socrates, "whom, well inspired, the oracle pronounced wisest of men," the record of whose life, and teachings, and death, in the writings of Plato, his world-renowned pupil, forms the most interesting and instructive chapter in the history of heathen antiquity.

Pericles.

Sparta, after the humiliation of Athens by Lysander, had now no rival, and continued the leading state in Greece till its power was first shaken by the Thebans in the battle of Leuctra (B.C. 371); and finally subverted by them

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(B.C. 362) in the battle of Mantinēa, in which the Theban general Epaminondas fell mortally wounded, and after which the republican spirit became extinct in Greece. In the year 346 B.C. the sacred war (against the Phocians), after having been protracted for ten years, came to a close, and the right of suffrage in the Council of Amphictyons, which the Phocians had possessed, was transferred to the Macedonians; and at length, in spite of the philippics of Demosthenes, whose eloquence had long "fulmined over Greece," its liberties were extinguished by the victory of Philip of Macedon over the Athenians and Bœotians, on the field of Chæroneia, B.C. 338. In the same year, at a congress of the Grecian states held at Corinth, Sparta alone keeping aloof, Philip was chosen generalissimo of the united Greek forces, in a war about to be undertaken against Persia; but whilst in the midst of his projects for the conquest of Asia, he fell by the hand of an assassin (B.C. 336), and was succeeded by his son, Alexander the Great.

The Thebans for a time in the ascendant.

Philip of Macedon becomes arbiter of Greece.

Alexander (who had been carefully educated by Aristotle, "the intellect of the school" of Plato, and the greatest of the ancient philosophers—a native of Stagira, whence he is also called the Stagirite), spent the first two years of his reign in consolidating his position at home; in reducing to subjection the northern and western barbarians, who had assumed an attitude of hostility; and marching southward, he razed Thebes (in the citadel of which a garrison placed there by Philip had been besieged) to its foundation; and by selling twenty thousand Thebans—the survivors of the siege—into slavery, terrified all Greece, with the exception of Sparta, into submission: and having been previously appointed commander-in-chief of the Greeks by the Amphictyonic Council at Thermopylæ, he crossed the Hellespont, in the year 334 B.C., with an army of thirty thousand foot and four thousand five hundred horse, to achieve the conquest of Asia. He defeated the Persians at the Granīcus (B.C. 334); at Issus (B.C. 333); took Tyre, after an obstinate resistance of seven months; invaded Egypt, and founded Alexandria (B.C. 332); marched with a select body of troops through the desert to the shrine of Jupiter Ammon, in the Libyan oasis, where he had himself pronounced by the priests to be the offspring of the god. But hearing that the Persian king had assembled another army, he hastened from Egypt to encounter him; and the fate of the Persian Empire was decided on the field of Gaugamēla (forty miles distant from Arbēla), towards Nineveh, by the complete defeat of its last monarch, Darius Codomanus, B.C. 331. Alexander continued his conquests as far as the Indus; but on his return, died at Babylon, B.C. 324. His vast dominions were divided amongst his generals.

Alexander invades Asia;

And extinguishes the Persian Empire on the field of Gaugamēla.

SUCCESSORS OF ALEXANDER.

The death of Alexander was followed by a long period of confusion and bloodshed; but at length his shattered dominions in Europe, Africa, and Western Asia were reconstructed into the kingdoms of Macedonia, Pergamus, Syria, and Egypt.

In the year 168 B.C.—that is, one hundred and fifty-six years after the death of Alexander the Great—Persēus, the last king of his paternal dominions, walked in the triumphal procession of Paulus Æmilius, general of the Romans—a nation

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which, in the time of Alexander, had not attracted the attention of Greece—and Macedonia became a province of the victorious Republic.

The kingdom of Pergamus was added to the dominions of Rome on the death of Attalus, its last king, in the year 132 B.C.

Antiochus Asiaticus, the last sovereign of the kingdom of Syria, founded by Seleucus (whence his descendants were called *Seleucidæ*), was dethroned by Pompey, and Syria made a Roman province, B.C. 65.

And in the year 30 B.C. the kingdom of the Ptolemies in Egypt, founded by Ptolemy Lagus (whence his descendants were called Ptolemies and *Lagidæ*), expired with Cleopatra, its last sovereign; and Egypt, too, became a province of Rome.

ROME.

LEGENDARY ACCOUNT OF THE ORIGIN AND EARLY HISTORY OF ROME.

Teucer, son of the river-god Scamander by the nymph Idæa, was the first king of Troy; but Dardănus, the son of Jupiter by Electra the daughter of Atlas, the son-in-law and successor of Teucer, is generally regarded as the founder of the Trojan nation, and consequently of the Roman. He built Dardania, afterwards called Troja and Ilion from two of his descendants. His descendants and successors were Ericthonius, Tros, Ilus, Laomĕdon, and Priam. Assarăcus, the son of Tros and brother of Ilus, was father of Capys, the father of Anchises, the father of Ænēas. After the destruction of Troy, Æneas, with a band of Trojans, came to Italy, where he built Lavinium, and made it the seat of his government. His son Ascanius or Iūlus built and transferred the seat of government to Alba Longa. *His* descendants, the Alban kings, were Silvius, Æneas Silvius, Latīnus Silvius, Alba, Atys, Capys, Capĕtus, Tiberīnus, Agrippa, Romŭlus Silvius, Aventīnus, Procas, Numitor, and Amulius. Romulus, the son of Rhea Sylvia, or Ilia (daughter of Numitor, whom her uncle Amulius had in vain endeavoured to render childless by making her a vestal virgin) by Mars, the god of war, with a band of followers from Alba Longa, laid the foundations of Rome on the Palatine Hill, B.C. 753.

The Trojan kings.

The Alban kings.

The Romans, long before the death of Romulus, were a mixed race of Latins, Sabines, and Etruscans. Soon after the foundation of the city, the Latins (the colonists from Alba) were joined by a body of Sabines under Titus Tatius, who shared with Romulus the royal authority, but at whose death, which happened soon thereafter, Romulus reigned alone. At what time or under what circumstances the Etruscans were incorporated on a footing of equality with the Latins and Sabines has not been ascertained; but that they were for a considerable time subordinate is indicated by the circumstance of their gods being called *Dii Minorum Gentium*, whilst those of the two dominant peoples were styled *Dii Majorum Gentium*. The government of Rome was monarchical under Romulus, and other six kings, his successors, whose names were—Numa, Tullus Hostilius, Ancus Marcius, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus. The Roman monarchy lasted for two hundred and twenty-four years—from 753 till 509 B.C.

The Roman kings.

Romulus divided the whole people into three Tribes (*tribus*), named Ramnes, Tities, and Luceres: the name of the first, according to the belief of the later

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Romans, from Romulus; that of the second from Tatius; and that of the third akin to the Etruscan word *lucumo*, signifying lord or prince. Each of these three tribes contained ten Curies (*curiæ*), and each cury contained ten Houses (*gentes*). Each tribe was presided over by its Tribune (*tribunus*), who was its leader in the field and priest * and magistrate at home. Each cury, too, had its Curion (*curio*), whose title in the field was Centurion, as being the commander of a hundred men in the original Roman army. And in like manner each house (*gens*) had its Decurion (*decurio*). The members of the houses of the three tribes formed the *populus*—the burghers, or original citizens of Rome—and were called Fathers (*patres*), Patrons (*patrōni*), and Patricians (*patricii*). The correlative term to Patron (*patronus*) was Client (*cliens*); and the clients consisted of such strangers as, for the sake of trade or any other cause, had come to Rome, and settled there under the protection of Roman citizens. The relation of patron and client had a striking resemblance to that of lord and vassal in feudal times.

The three original Roman tribes, with their subdivisions.

Patrons and Clients.

A new element was introduced into the population of Rome in the time of its third king, Tullus Hostilius. There probably existed at Rome, even before the time of Tullus, some kind of a commonalty, consisting of persons who had not entered into the client relation; but it was of no account. Tullus having taken and destroyed Alba Longa, this body received a great accession to its numbers by the transference of a great part of the Alban population to Rome. In the reign of Ancus Marcius many of the Latin towns were conquered; and the inhabitants of them having been removed to Rome, there was thus formed the class which was thenceforth called Plebeians (*plebs*), and which in numbers far exceeded the Romans who were included in the tribes. The greater part of the plebeians, however, who were mostly landowners, stayed on their own lands, *away* from Rome; for the Roman kings always re-assigned a portion of their conquered territory to the old possessors: and as the plebs contained all the people, without distinction, of such Latin towns as fell to Rome, many of its members consequently vied with the patricians in nobleness of descent, and equalled them in wealth. But the jealousy of the patricians would not allow them to intermarry with them;

Origin of the Plebeian class.

* For it is to be observed that the ministers of religion amongst the Romans did not constitute a distinct *order* in the State—that is, sacred and civil offices were not incompatible, but might be held *together* at the same time by the same individual. Religious functionaries amongst the Romans were of two kinds—namely, those who exercised a general superintendence over things sacred, and those who were devoted to the service of particular deities. Of the former, the principal were the *Pontifices*, who exercised a general superintendence over all matters connected with the religion of the State; the *Augures*, whose chief business was consulting the auspices; the *Fetiales*, who presided over all ceremonies connected with the ratification of peace or the declaration of war; the *Haruspices*, who derived omens from inspecting the *entrails* of victims, whence they were sometimes called *Extispices;* the *Quindecemviri Sacrorum*, who had charge of the Sibylline Books; and the *Rex Sacrificus*, or *Sacrificulus*, appointed after the expulsion of the kings to perform those religious duties that had previously been performed by *them*. The priests appointed to the service of particular deities were called *Flamines:* and the principal of them were the *Flamen Dialis*, or priest of Jupiter; the *Flamen Martialis*, or priest of Mars; and the *Flamen Quirinalis*, the priest of the deified Romulus. The *Virgines Vestales* were priestesses whose duty it was to watch and feed the sacred fire that was perpetually kept blazing on the altar of Vesta.

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and though bound to serve in war, they were as yet completely excluded from any share in the government.

Origin of the Celeres.

Three hundred young men, selected from the wealthiest of the three tribes, and distinguished by the same names—Ramnes, Tities, Luceres—served on horseback, and at first formed a kind of body-guard to the sovereign. They were called collectively *Celeres*, or Horsemen (from *kelēs*, Æol. *kelēr*, a courser); and the officer who commanded them the Tribune of the Horse (*tribunus celerum*). The *celeres* or horsemen (*equites*) were at first a purely military body, the cavalry of the army, and must not be confounded with the *Equites*, the third or *Equestrian Order* in the state, which made so conspicuous a figure during the last century of the Commonwealth.

The Senate, the army, and the royal prerogative.

Three hundred of the elders of the fathers—one from each of the *houses*—formed a Senate (*senatus*), to deliberate along with the King on affairs of state. From each tribe there were selected one thousand (*mille*) foot-soldiers, exclusive of the hundred horse already mentioned. These three thousand foot and three hundred horse were called a Legion (*legio*), because the most warlike men were *selected;* and hence *one* of the thousand which each tribe furnished was called *Miles*. The King had the absolute command of the army; he offered the sacrifices for the nation; he convoked the Senate, and the people, and laid laws before them; he could punish by fines and corporal penalties; and his power over sojourners and those not belonging to the *houses* was unlimited. But the citizens—that is, the patricians—might appeal from his sentence to the assembly of curies, called *Comitia Curiata*.

The Comitia Curiata.

The voice of the citizens, as expressed in their constitutional assemblies called *Comitia*, was amongst the Romans the fountain of all power. The Comitia Curiata was the public assembly of the original *populus*, or free burghers of Rome (who at first constituted the State), in which they voted according to their curies. Each cury had one vote, and the vote of each cury was determined by the majority of voices in that cury, every citizen voting individually (*viritim*) in the cury to which he belonged; and any question under discussion was decided by the majority of the curies: and their usual place of meeting was the *Comitium*, a part of the Forum (an open place of general resort for the citizens), in front of the Curia Hostilia (the usual place of meeting for the Senate, and so called because built by Tullus Hostilius), which was separated from the Forum, in its more general sense, by the *Tribunal, Suggestus* or *Suggestum* (an elevated platform from which the magistrates and public speakers were wont to harangue the people); called also the Rostra (*beaks* or *prows*), because adorned with the *rostra* of ships taken from the Antiâtes. Laws passed at the Comitia Curiata—which, till the time of Servius Tullius, wielded all those constitutional powers, civil and religious, which were held to belong to the citizens as a body—were called *Leges Curiatæ*.

The Comitia Tributa.

The patricians being a closed body, and not admitting of their vacancies being filled up, were constantly diminishing in number; whilst the plebeians were, on the other hand, receiving constant accessions. Servius Tullius, the sixth king of Rome, divided the whole of the plebeians into thirty local *tribes*—namely, four *city tribes* and twenty-six *rural tribes;* which, when assembled for the discussion of matters affecting their own order, were styled *Comitia Tributa*. The Comitia Tributa had no *fixed*

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place of meeting, but generally met in the Forum. In order to combine the patrician and plebeian orders, Servius also organized a new constitution on the basis of property, by arranging the whole population into five great *Classes*,* subdivided into one hundred and ninety-two *Centuries*, exclusive of a century of those who had no fortune, or whose fortune was so small as not to entitle them to a place in the *fifth* class, and who were therefore designated *Capite Censi* (that is, *rated by the head*) and *Proletarii* (that is, *offspring-producing* merely). The Equites, who had by this time been increased to thirty-six hundred, and constituted eighteen of the one hundred and ninety-two centuries, had a horse provided for them at the public expense (*æs equester*)—whence the designation *Equites equo publico*—and a further allowance for its maintenance, called *æs hordcarium;* the latter provided for by a tax on unmarried women and orphans, who appear to have been exempt from other ordinary imposts. The assemblies of the centuries were styled *Comitia Centuriata*, and absorbed most of the prerogatives of the Comitia Curiata—deciding as to war or peace, the enacting or repealing of laws, the electing of magistrates, and the disposal of criminal offenders against the personal and political privileges of Roman citizens. Their usual place of meeting was the *Campus Martius* (Field of Mars—an open field, partially inclosed by a western bend of the Tiber, where the Roman youth performed their martial and gymnastic exercises), where they met as an armed body, and were hence called *Exercitus*. Laws passed at the Comitia Centuriata† were called *Leges Centuriatæ*.—The just and equitable constitution devised by Servius was on the point of being undone by his successor, Tarquin the Proud, when his oppressive tyranny, aggravated by the flagitious conduct of his son Sextus, at last resulted in the expulsion of the king and the abolition of the monarchy, 509 B.C.

The Comitia Centuriata.

ROMAN REPUBLIC, AND PROGRESS OF ROMAN DOMINION.

The government adopted by the Romans on the expulsion of their kings was that of a Republic. The executive was placed in the hands of two magistrates, to be chosen annually from amongst the patricians. These magistrates were originally called Prætors (*prætores*—that is, leaders), afterwards Consuls (*consules*—that is, colleagues); and they were invested with the full kingly authority, only divested of its sacerdotal functions. The Senate, which had occupied a very subordinate position under the kings, on the establishment of the Republic had its power at once greatly extended. The tyranny of Tarquin had so reduced its numbers that it became necessary for the first consuls to select one hundred and sixty-four new members from the most distinguished of the equites to make up the proper number of three hundred. These plebeian senators were styled Conscripti, as being *enrolled along with* the other senators, to whom, as patricians, the title *Patres* properly

Origin of the title Patres Conscripti.

* Those of the *first class* were emphatically styled *Classici*, and all the rest were said to be *Infra Classem;* and hence, just as *sermo proletarius* is put for a mean or low style, so *classici auctores* is used to designate writers of pre-eminent merit.

† The essential procedure at the Comitia, or public assemblies of the Romans, was to *ask* the people to vote upon something; and hence any proposition submitted to them was called *rogatio*. When a *rogatio* was carried (*lata est*), it became *lex;* but in practice *rogatio* and *lex* were frequently used as convertible terms, just as *bill* and *law* are with ourselves.

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belonged; and hence the united body (with its successive augmentations) was at first styled *Patres et Conscripti*, but afterwards *Patres Conscripti*, when the distinction indicated by the terms had disappeared and been forgotten. An unvetoed decision of the Senate was termed *Senatus Consultum*, or *Decretum*, which, although it could not overturn an existing law, was regarded as possessing the force of a law in matters not provided for by any such; but if a proposition sanctioned by a majority of the Senate was vetoed by a tribune of the people, it was called *Senatus Auctoritas*, and became a mere formal expression of opinion, without legal efficacy.

In the year 509 B.C., immediately after the expulsion of the kings, the right of appealing to *their* peers (the *curiæ*), which the patricians had *always* enjoyed, was extended by the Valerian law (carried by P. Valerius Publicola) to the plebeians, who were now empowered to appeal to *their* tribes—a privilege which was regarded by the Romans as the *magna charta* of their freedom. But eight years later (501 B.C.), an *absolute* magistracy, named the Dictatorship (*dictatura*), was instituted—ostensibly against the public enemy, but in reality to elude the right of appeal conferred by the Valerian law, and to re-establish the unlimited authority of the patricians over the plebeians. The *Dictator* continued in office for six months, and always named an officer called the Master of the Horse (*magister equitum*), who was to him what the tribunes of the horse had been to the kings.—The grievances of the plebeians at length became intolerable; and in 493 B.C. an insurrection broke out, the result of which was the institution of the Tribunate (*tribunatus*)—an inviolate popular magistracy, the members of which, styled Tribunes of the People (*tribuni plebis*)* were invested with power to *veto* any procedure which might appear to them to be detrimental to their order; a magistracy which at first proved a salutary check on the excesses of patrician despotism, but which eventually became a chief instrument in the subversion of liberty.

Origin of the Dictatorship.

Origin of the Tribunate.

At the same time it was agreed that two plebeian magistrates should be elected annually, under the names of Ædiles (*ædiles*)—inspectors of houses, streets, and public buildings—who originally, however, were little more than assistants to the tribunes of the people. In the year 471 B.C. Publilius Volero, tribune of the people, in the face of tremendous opposition, carried a law enacting that the plebeian magistrates (tribunes and ædiles) should thenceforth be elected by the Comitia Tributa, instead of the Comitia Centuriata, as had previously been the case. In the years 451 and 450 B.C. the functions of the ordinary supreme magistrates were suspended, and Ten Patrician Commissioners (*decem-viri*) were appointed, with almost unlimited authority, to draw up a code of laws which should be binding on the whole community; which, in the first year of their magistracy, they accomplished to the general satisfaction, embodying the result of their labours in ten divisions or *tables*, which were accepted and ratified by the Comitia Centuriata: and the patricians and their clients having been enrolled in the local tribes, the principle

Origin of the Plebeian Ædileship.

The Decemvirate.

* The Tribunes of the People were so called because they were at first created from the tribunes of the soldiers; two in number at first, but afterwards increased to five, and at length to ten.

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of the *legal* equality of the *orders* was thus formally established. It having been represented, however, that two additional *tables* were still wanted to complete the code, decemvirs were appointed for another year, who added the required tables, but who thereafter became so odious to the people at large—chiefly through the insolence and unbridled licentiousness of Appius Claudius, the most influential of their number—that they rose in rebellion, and the decemvirate was abolished, and the consulship and tribunate restored to their former prerogatives. But although the office of decemvirs quickly passed away, and the individuals who had held it were forgotten, or only remembered with detestation, the Code of the Twelve Tables remained, and was ever after regarded as the foundation of the whole fabric of Roman jurisprudence.

In the year 445 B.C. the right of intermarriage (*connubium*), which had been formally prohibited by the Code of the Twelve Tables, was established by Canuleius, a tribune of the people; and in the following year (444 B.C.), after a fierce struggle on the part of the plebeians for admission to the consulship, it was resolved that, instead of two consuls, a larger number of magistrates (three, four, and sometimes six), to be called Military Tribunes with Consular Authority (*tribuni militares consulari potestate*), *might* be elected annually from the patricians and plebeians without distinction: and during the seventy-three years that intervened between 444 and 371 B.C., the popular element was so much in the ascendant that these tribunes were elected fifty times, and consuls only twenty-three times. And in the following year (443 B.C.) the desire on the part of the patricians to prevent certain consular duties which they regarded as peculiarly sacred from being discharged by the plebeians, led to the institution of the Censorship (*censura*), an office to which patricians only were eligible. The Censors were the *Registrars* of the ages and fortunes of the citizens, and the recognized inspectors of public morals; in which capacity they were empowered to brand with disgrace (*ignominia*) those who had been guilty of acts which, although not forbidden by any penal statute, were pronounced by the voice of society to be disgraceful in a Roman.

Military Tribunes with Consular Authority.

Origin of the Censorship.

A government thus intrusted to the hands of a few of the most distinguished of its members, for the limited space of one year, cannot but give rise to great men, glorious exploits, and tremendous seditions; and of these, accordingly, the Roman Republic furnished abundant examples. But the Republic, though rent by faction and engaged in almost incessant wars, continued, upon the whole, to prosper.

At the siege of Veii by Camillus (406–396 B.C.), the Roman soldiers received pay for the first time from the public treasury; and when the Senate was in perplexity in consequence of the losses sustained during the siege, a number of persons possessed of the equestrian fortune came forward, and offered to serve as cavalry without receiving a horse from the state, or the usual allowance for its maintenance—which introduced into the body of the equites the distinction of *equites equo publico* and *equites equo privato*. Rome, after the capture of Veii, was gradually establishing its superiority over the petty states and cities in its neighbourhood, when, in the year 388 B.C., on the banks of the Allia, eleven miles from Rome, the Romans sustained a crushing defeat from the Gauls under Brennus, who took, plundered, and burned the city. After an unsuccess-

Rome taken, plundered, and burned by the Gauls.

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ful attempt on the Capitol, which was occupied by the Senate and about a thousand of the bravest of the patrician youth, Brennus was induced to accept a thousand pounds weight of gold as the price of quitting Rome and her territory. The city was quickly rebuilt, the struggles between the orders recommenced, and fresh wars ensued; but popular privilege steadily gained ground, and in their wars abroad the fortunes of the Republic generally prevailed.

After a period of prodigious excitement, in the year 366 B.C. the plebeians, by the Licinian law, procured admission to the consulship, divested, however, of its jurisdiction in civil cases, which was assigned to a patrician magistrate with the title of Prætor, the original designation of the consuls themselves. And it was resolved at the same time that two other magistrates should be appointed, to be chosen from the patricians exclusively—namely, two Curule Ædiles (*ædiles curules*), whose chief duty, ostensibly at least, was to be the celebration, with extraordinary magnificence, of the *Ludi Romani*, in honour of the harmony now established between the two orders in the state.

The Prætorship and Curule Ædileship.

This admission of the plebeians to the consulship led soon after to their gradual admission to all the other great civil and religious offices of the state. They were admitted to the dictatorship in 356 B.C., to the censorship in 351, to the prætorship in 336, and at last, in 300, to the offices of pontiff and augur; and in the year 288 the resolutions passed at the Comitia Tributa, called *Plebiscita*, now *Leges Tributæ*, which had previously been binding only on the *plebs*, were by the Hortensian law * made binding on the whole community. Faction for some time thwarted the beneficial working of these reforms, but the distinction between patricians and plebeians gradually disappeared in all matters of real importance.

After all distinctions between the patricians and the plebeians were finally removed, a new order of nobility gradually sprang up. Certain high offices of state conferred upon the holder the right of using upon public occasions an ivory chair, called *Sella Curulis*. The principal curule magistrates were the consuls, the prætors, the censors, and the curule ædiles. All persons who were descended from ancestors who had held a curule office were called *Nobiles;* those who had *first* raised themselves to a curule office were called *Novi Homines;* and those who had never, either themselves or in the person of an ancestor, been in possession of a curule office, were called *Ignobiles*: and it was customary for the sons of the lineal descendants of those who had held curule offices to have waxen busts of their *so* dignified ancestors, with appropriate descriptive legends (*tituli*) attached, ranged in the hall (*atrium*) or principal apartment of their houses, which were exhibited on all great family or public occasions; and the right to do so, established by custom, was called the Right of Images (*jus imaginum*). This

Nobiles, Novi Homines, and Ignobiles.

* The Hortensian law was such another innovation upon the previously existing constitution as would be the case with us if a measure which had passed the *Commons* were to become at once the law of the land, without either the approval of the *Lords* or the assent of the *Sovereign;* and accordingly the distinction between the patricians and the plebeians became thenceforth merely nominal. Other laws, with the same aim as the Hortensian, had been passed long before, but, from being hampered either by some limiting clause in the laws themselves or from some neutralizing power or veto lodged elsewhere, had never become universally and practically operative.

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title to nobility (*nobilitas*), however, conferred no *legal* privilege; and the patricians and plebeians being now put upon the same footing as to *political* capacity, the Commonwealth gradually settled down into two great political parties or factions, the one composed of the Senate with the *Nobiles* and their adherents, and the other chiefly of the *Ignobiles;* the former styled the Aristocratic party (*optimates*), and the latter the Democratic party (*populares*). *The Optimates and Populares.*

Rome, thus politically strengthened, united, and consolidated, was now enabled to exert her undivided energies against external enemies. At the close of the Tarentine War—in which, for the first time, the arms and tactics of Greece and Rome came into collision (B.C. 271), Rome became mistress of the Italian peninsula from the River Arno to the Straits of Messina. The close of the First Punic War (264–241 B.C.) saw Rome in possession of the greater part of Sicily. For several years after this the Romans were engaged in reducing the barbarous natives of Sardinia and Corsica: the battle of Clastidium (222 B.C.) decided the fate of Cisalpine Gaul; and the subjugation of Istria and Illyria, in 219 B.C., opened for the Romans the road to Greece. The Ligurians, a hardy race, though often overcome, were long unconquered. The Second Punic War (218–202 B.C.)—in the early part of which the Romans were defeated by Hannibal on the Ticinus, on the Trebia, at Lacus Trasimenus, and at Cannæ—left the Romans in possession of Spain. Paulus Æmilius vanquished Perseūs (B.C. 168) in the decisive battle of Pydna, and Macedon became subject to Rome. The Third Punic War (149–146 B.C.) ended with the destruction of Carthage, and the reduction of Africa to a Roman province. And in the same year (146 B.C.) Greece (the liberties of which had long been asserted by the Achæan League, the two most distinguished supporters of which were Arātus and Philopœmen), on the destruction of Corinth by Mummius the consul, was also reduced to the form of a province under the name of Achāia; after which we see "Rome learning arts from Greece, whom she subdued." *The Punic Wars.* *The Corinthian War.*

Vote by ballot, in the election of magistrates, was introduced by the Gabinian law, B.C. 139.—Tiberius Sempronius Gracchus, tribune of the people, advocating an agrarian law and other reasonable measures for the benefit of the poorer citizens, was slain in a tumult excited by the Optimates, B.C. 133.—The last will of Attalus, king of Pergamus, gave Lesser Asia to Rome, B.C. 132.—In the year B.C. 122, by the exertions of C. Sempronius Gracchus, the right of acting as jurors upon criminal trials, which had hitherto been enjoyed by the senators exclusively, was transferred to those possessed of the *census equester* (which by this time was reckoned at four hundred thousand sesterces), now a numerous body, far exceeding the demands of the army, (many of them engaged in mercantile speculations and in farming the public revenues); and a definite form was thereby given to the body, now for the first time called *Ordo Equester* (in contradistinction to the *Ordo Senatorius*), a designation which no longer *necessarily* implied military service, but a body which subsequently acquired prodigious influence in the struggles that ensued between the popular and aristocratical factions: and in the following year (B.C. 121) Gracchus, still prosecuting the aims of his brother Tiberius, met with a similar fate. *The Ordo Equester.*

In 102 B.C. the Teutones were almost annihilated by Marius in a great battle

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at Aquæ Sextiæ (*Aix*); and in the following year (101 B.C.) the Cimbri were prostrated with a similar overthrow on the Raudian Plains (near *Vercellæ*) by Marius, in conjunction with his colleague Catulus.—M. Livius Drusus, tribune of the people, lost his life in the attempt to procure the electoral franchise (*jus suffragii*) for all the Italian allies of the Romans, B.C. 91.—

The Social War.

The Social War—a struggle on the part of the Italian allies for the privileges of full citizenship—after it had lasted two years, and cost the lives of three hundred thousand men, brought to a close B.C. 88, which led to all the free-born inhabitants of Italy becoming citizens of Rome.

The Commonwealth was convulsed, and blood shed like water in the sanguinary contentions of Marius and Sulla and their partisans, from B.C. 87 till 82; and on the final triumph of the latter, the constitution was so modified by Sulla as to give a decided (and intended to be a permanent) preponderance to the party of the *Optimates*.—The Servile War, which had lasted two years, was brought to a close by the defeat of Spartacus, B.C. 71.—The political innovations of Sulla, already materially infringed, were finally abolished, and the popular party again in the ascendant, B.C. 70.—Antiochus Asiaticus was dethroned by Pompey, and Syria made a Roman province, B.C. 65.—Mithridates, king of Pontus—one of the most formidable enemies the Romans ever encountered—after an almost incessant warfare of twenty-five years' duration, his own son being now in rebellion against him, procured his own death, B.C. 63; the year, too, of the Catilinarian conspiracy, which was suppressed and extinguished by the exertions of Marcus Tullius Cicero, the famous orator, statesman, and philosopher.—A private arrangement was thereafter entered into between Cæsar, Pompey, and Crassus, in which it was stipulated that no political measures should be adopted that should be displeasing to any of their number—a compact which is known by the name of The First Triumvirate, and which was temporarily strengthened by the marriage of Pompey with Julia, the daughter of Cæsar, B.C. 59.—Julius Cæsar completed the conquest of Gaul, B.C. 51.—Cæsar and Pompey, who had become gradually estranged after the death of Julia (B.C. 54), became open rivals: and Crassus having been slain by the Parthians (B.C. 53), after a long season of unprincipled political manœuvring, Cæsar, on the invitation of the popular party, crossed the Rubicon in 49 B.C., in avowed hostility to the *Optimates*, now headed by Pompey; whom, on his leaving Italy, Cæsar pursued, encountered, and defeated at Pharsalia, B.C. 48: and, after a nine months' dalliance with Cleopatra in Egypt, proceeded to stamp out all provincial and factious opposition; which he did effectually by his victories at Zela in Asia Minor A.D. 47, at Thapsus in Africa A.D. 46, and at Munda in Spain A.D. 45; and having returned to Rome, was assassinated in the Senate House by a band of conspirators, headed by Brutus and Cassius, B.C. 44.—Octavianus (Cæsar's grand-nephew), Antony, and Lepidus constitute themselves a Second Triumvirate in 43 B.C., and doom themselves to everlasting infamy by an atrocious proscription of all who were obnoxious to them, including many of the best and noblest of their fellow-citizens; and Lepidus remaining in Italy, Antony and Octavianus set out against Brutus and Cassius, whom they defeat at Philippi, B.C. 42: Lepidus deposed from the triumvirate by Octavianus, B.C. 36: and at length, Antony having divorced his wife Octavia, the sister of Octavianus, and the triumvirs themselves having come

The Servile War.

The First Triumvirate.

The Second Triumvirate.

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to an open rupture, Octavianus proceeded against, encountered, and defeated Antony in a decisive naval battle at Actium, B.C. 31.—The kingdom of the Ptolemies expired with Cleopatra, its last sovereign, and Egypt became a province of Rome, B.C. 30.—Britain, as far as the Grampians, was conquered by Agricola, A.D. 85.

The Battle of Actium.

By the defeat of his rival, Mark Antony, at the battle of Actium, AUGUSTUS—originally Octavius, after his adoption by his grand-uncle Octavianus, and last of all styled Augustus (*Venerable*) by the Senate—became sole and undisputed master of the Roman world, which enjoyed beneath his sway, for the space of nearly half a century, a degree of peace and tranquillity such as it never afterwards experienced. And the distinguished men of letters—Virgil and Horace, Ovid and Tibullus, Livy and Cicero, and many others—who flourished during his reign, of whom he and his minister Mæcenas were munificent patrons, have conferred the name of the *Augustan Age* upon the brilliant literary period in which he lived. Augustus was succeeded by TIBERIUS, A.D. 15; Tiberius by CALIGULA, A.D. 38; Caligula by CLAUDIUS, A.D. 41; Claudius by NERO, A.D. 54; Nero by GALBA, OTHO, and VITELLIUS, in succession, in the course of A.D. 68 and 69; Vitellius by VESPASIAN,* A.D. 70; Vespasian by TITUS,* A.D. 79; and Titus by DOMITIAN, A.D. 81; with whom (A.D. 96) closes the list of what are commonly called the Twelve Cæsars.

The Twelve Cæsars.

* Ever since the death of Herod Agrippa I. (A.D. 44), when Judæa, from being a subject *kingdom* relapsed into a *province* of the Roman Empire, everything had been tending to rebellion against the cruel and oppressive rule of the Roman governors; and every succeeding day witnessed the progress of that ferocious sect founded by Judas the Gaulonite, who acknowledged no sovereign but Jehovah, and who constantly denounced as the greatest of all sins those payments and services by means of which a heathen government was supported. The appointment of the stern but upright Porcius Festus, who succeeded Felix as governor (A.D. 60), procured for the unhappy Jews a short respite from oppression; and about the same time, too, Agrippa took up his residence in Jerusalem, in the palace of the Asmonæan princes, where his presence and dissuasives served for a short while to moderate the rage of parties, and to retard matters from coming to an open rupture. But after a short season of comparative quiet, Festus died (A.D. 62), and the rapacity of Albinus and the atrocious tyranny of Gessius Florus—who after him were successively governors of Judæa—drove the exasperated Jews into open revolt (A.D. 66). Vespasian was sent into Judæa to suppress the insurrection (A.D. 67), and Agrippa met the Roman commander at Antioch, and joined him with all his forces. After subduing the revolted provinces, Vespasian was spreading his toils around the devoted city, when he was elected emperor (A.D. 69); and departing from Rome, his son Titus, *the darling of mankind*, was left to complete the subjugation of Palestine by the reduction of the capital. Jerusalem was closely invested in April, A.D. 70, when the city was crowded with people, who had come up from all quarters to celebrate the Passover; and famine and faction aided and abetted the efforts of the besiegers. After a siege of six months, during which the awful predictions of Moses (Deut. xxviii.) were literally fulfilled, the Holy City was taken and razed to its foundations. King Agrippa retired to Italy, where, amidst the luxuries of the Roman capital, where he generally resided, he forgot the calamities of his country and the ruin of his people. Enriched, and raised to the honours of the prætorship by Vespasian, he died, as he had lived, the humble and contented vassal of Rome. His sister Bernice was, on account of her beauty, received with the highest favour at the court of the emperor, and, but for the loudly-expressed disapprobation of the people, would have been raised by Titus to the imperial throne. The Idumæan dynasty of the Herods became extinct in Agrippa.

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Constantinople, founded by CONSTANTINE the Great on the site of the ancient Byzantium, became the capital of the eastern part of the empire about A.D. 330; and under the two sons of THEODOSIUS, ARCADIUS and HONORIUS, the Roman dominions were permanently divided, A.D. 395, into two different empires: Honorius became emperor of the West, and Arcadius emperor of the East.

The empire dismembered.

Alaric, king of the Goths, took and plundered Rome, A.D. 401; Attila, king of the Huns, ravaged Italy, A.D. 451; Genseric, king of the Vandals, pillaged Rome, A.D. 455; and the Empire of the West was thus finally extinguished on the abdication of Romulus Augustulus, its last emperor; and Odoăcer, general of the Herŭli, assumed the title of King of all Italy, A.D. 476.

The fate of the Western Empire.

The Empire of the East—or Greek Empire, as it was afterwards called—subsisted till the year A.D. 1453, when Constantinople was besieged, taken, and sacked by the Turks, under their sultan Mohammed II.; and CONSTANTINE PALÆOLOGUS, its last emperor, fell sword in hand, in a manner worthy of the dynasty he represented. And it is not unworthy of remark, that even as Constantinople, built by the first Christian emperor, whose name it bears, submitted to the Turks under a Constantine; so Rome, founded by Romulus, and beautified by Augustus, submitted to the barbarians under ROMULUS AUGUSTULUS.

The fall of Constantinople.

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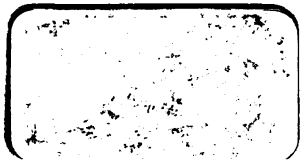

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